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# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

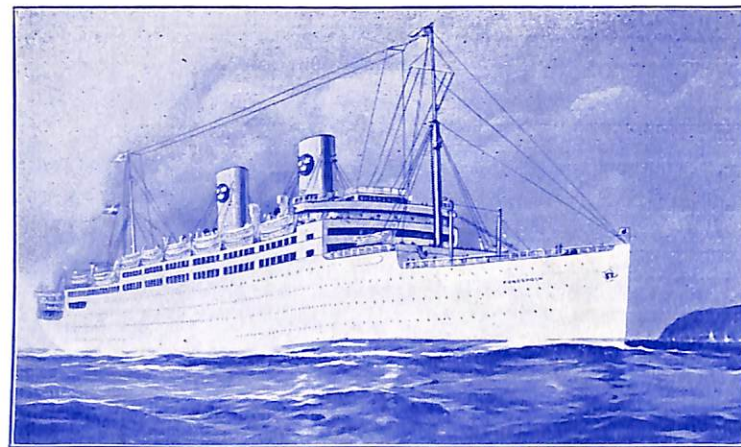
*In This Issue: Are Grand Masters Conferences of Benefit?*

# A GRAND 6-DAY CRUISE TO BERMUDA FOR Masons, Their Families and Friends

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Days

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A special program of entertainment including informal meetings will be arranged on board. An official reception by the local Lodge and a golf tournament will also be held during the stay in Bermuda.

Two orchestras will furnish the dance and concert music; deck sports, trap shooting and games will be arranged and prizes awarded. Talkies and musicals; tournaments and instruction in Bridge; Keno, and impromptu entertainments will offer diversions.

Those going for rest and seclusion will have the wide open or sheltered decks for reading or relaxation.

The "Kungsholm" is known for her clean and comfortable staterooms, luxurious lounges and smoke rooms.

The menu offers a wide selection of the choicest dishes and the service is efficient and unobtrusive.

And, last but not least, you owe it not only to yourself and family, to take this cruise. Also you will help the Washington Masonic Shrine at Tappan as a portion of the cruise receipts goes to wiping out mortgages.

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LET'S WIPE OUT THE MORTGAGE ON THE WASHINGTON MASONIC SHRINE AT TAPPAN BY JOINING THIS  
CRUISE, WHICH WILL BE UNDER THE GUIDANCE OF M.W. CHARLES H. JOHNSON

## Mother Lodge

*Oh Mother Lodge; the swift paced years go by  
And once again thy natal day they bring,  
Sons new and old around thy knee draw nigh  
To pay thee homage and thy praise to sing.  
Here where of old we found the mystic light,  
Whose radiance shines upon the Mason's way,  
We wait again to hear the word of might  
That made the darkness turn to glowing day.*

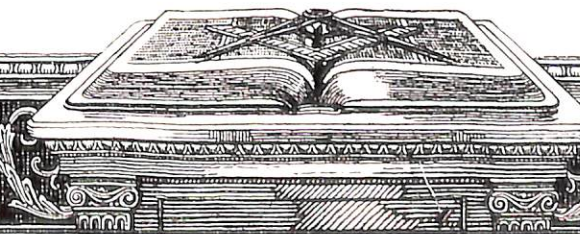
*Wisdom and Strength and Beauty are in thee,  
And all the Craft could need to walk aright;  
The visions that can make thy children free  
If they will be obedient to the light.  
With some, alas, the glowing visions fade,  
With some the precious talents buried are;  
The stones their working should have perfect made,  
Their careless, unskilled hands too often mar.*

*Yet we dare hope the lives imperfect here,  
The Ashlars marred by hands that blindly grope,  
May bettered be in some diviner sphere  
Where man's poor powers shall find a wider scope:  
For it may be the stone men deem uncouth  
Placed by the Master's hand in house divine,  
May prove the stone whose perfect line and truth  
Shall make the whole with rarest beauty shine.*

*Let there be light: new times, new tasks await,  
In paths before unknown our feet must tread.  
The challenge comes anew at every gate,  
We need the light that we may march ahead.  
Through all the years thy mystic light has shone  
On landmarks old, that surely point the way;  
Now let that light, in all its power be known  
That we who seek need never go astray.*

*Master Supreme, till time for us shall end  
Let Thy pure light through all our symbols glow,  
May all Masonic virtues in us blend,  
As sought by ancient Masters long ago.  
Let light, more light, upon our pathway shine,  
The Mason's path which has its goal in Thee,  
That we at length may stand in Lodge Divine  
Just and upright indeed: So Mote It Be.*

SAMUEL GEORGE REA,  
Worcester, Massachusetts.



# NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

VOL. 30 SEPTEMBER, 1934 No. 1

**BIRTHDAY** This month THE CRAFTSMAN celebrates its thirtieth birthday. Founded in 1904 by the late Warren B. Ellis, a past grand high priest of the Royal Arch Chapter of Massachusetts, a gentleman well versed in the arts and architecture of Freemasonry, it has flourished with varying degrees of fortune under but two editors, the present writer in 1917 taking over the reins of both the editorial and publishing departments.

Thirty years in the life of a publication in these days of rapid change is a long time. Dissolution has ended many well meant efforts to establish journals devoted to Masonic interests. The mortality has been particularly heavy during the past five years.

That there is need for broadcasting Masonic information will not be questioned by those familiar with conditions. While Freemasonry is considered to be a "secret" society, its tenets are applicable to all people: its boundaries are universal. The old-fashioned secretiveness attributed to it is today pretty much of a myth. The growth of the organization to its present vast size—three million in the United States alone—has a profound significance. When such great interest is manifested and so large a number seek to become Freemasons there must be good reason for it.

That a Masonic journal such as this exists to spread knowledge and enlighten readers on obscure matters ought to be a source of congratulation as well as satisfaction. The editorial task has not been unpleasant. Covering, as THE CRAFTSMAN does, the universal field of Freemasonry, it has touched the fringe of all the continents and entered into the heart of Freemasons everywhere. This fact is attested by frequent letters of commendation received from all parts of the world where Freemasons read.

What the future holds for Freemasonry is difficult to say. Changes such as have never before taken place are transforming society everywhere, and that element represented by this great fraternity are as an integral part deeply concerned with them.

The fundamentals of Freemasonry are fixed. They need never be changed. It is necessary to continually and clearly emphasize the characteristics of the fraternity and its opportunities for service to the world. These are well known to many, but there are also those who are apparently unaware that there is a duty resting upon every Freemason. There is an even greater obligation resting upon any responsible magazine which seeks to serve in a measure as mentor to the larger body of the Craft.

In its own way and according to its abilities THE

CRAFTSMAN will continue to serve its readers as in the past. Such poor talents as it possesses will be used in the interests of the Craft. A proper respect for constituted authority, the fearless portrayal of truth and consistent striving to maintain unsullied the high purposes of Freemasonry animates it. No hidebound conservatism nor radical iconoclasm directs its policy. If in its monthly message it brings some light into dark corners or if any one man is benefited by reading it, its purpose will have been achieved and its existence justified.

With a decent feeling of pride in the past, gratitude for the many kind words expressed by its friends, and an optimistic faith in the future of Freemasonry THE CRAFTSMAN proposes to "carry on."

**CYNICISM** It is a bit difficult these days not to become cynical, and yet cynicism has something dead or deadening about it. One young and more thoughtful author has recently described it as "a way of going into mourning for a man's dead self." It is often the mark of failure. These are not inspiring characteristics. The cynic seldom works with enthusiasm himself or inspires others to work with enthusiasm.

It is too often the dishonest man who finds so much dishonesty in the world. The honest man finds the world rich in honesty. The man who has faith in human nature finds it justified and is proud of it. There are no finer valedictory words in all of Shakespeare (and he seemed to take special pains over his valedictory speeches) than those of Brutus, the stoic, the noblest Roman of them all: "my heart doth joy that yet in all my life I found no man but he was true to me."

Real Freemasonry abounds in loyalty; in comradeship; in the sincere spirit of Service. A knowledge of it and a little look into the inner self beneath the shell of seeming discontent will often prove a cure for cynicism, and be enlightening.

**CENSORED (?)** Recently there appeared in THE CRAFTSMAN an original article on the subject of Manchu-di-kuo, written by a long time resident of that country, member of a lodge operating under the Massachusetts constitution.

It was an enlightening article of real interest and reflected the view of one familiar with conditions and the changes recently transpiring there. It recognized the dominant position of Nippon and frankly said, among other things, that conditions there were better for many natives under Japanese rule than heretofore.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, Masonic Temple, 51 Boylston Street, Boston 11, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred Hampden Moorhouse, Editor and Publisher.

Curiously enough, while other mail and magazines have been regularly received from this office by our brethren in that far off country the particular issue of the magazine containing the article above referred to has been returned to us marked "service suspended" which raises a doubt as to whether or not the present rulers of Manchukuo are censoring, among other things, Masonic "literature." If the latter is true it would indicate that the little yellow man has clamped a solid lid of supervision over many things there, and is overlooking no opportunity to consolidate his control of that "Kingdom" of Pu Yi.

**DRIFT** Where in the medley of methods and experimentation being carried on by governments in various parts of the world today is any evidence of security to be found that will ensure happiness to the greatest number of people?

Surely it is a reflection on modern intelligence that with all the advances made in science and industry during recent years the world yet finds itself at cross purposes, with no definitely certain future.

Old theories, old practises are giving place to a new formula—and with indifferent success. The policy of *laissez-faire* seems to have come a cropper and notwithstanding the world has been producing, distributing, consuming, in accelerative ratio for the past 150 years, an appalling paradox of hunger, unemployment, insecurity, and war in the midst of potential plenty exists.

Students of government and practical statesmen are stumped to find the answer.

Selfish preferment and an amazing amount of ignorance of fundamentals are in evidence everywhere. Narrow views, obscuring the larger interests of the race of humans seem to be dominant. Notwithstanding the experiences of the most devastating and horrible war in the world's history, and the consequent destruction of a great percentage of created capital wealth, nations are yet plotting against each other to secure some fancied advantage.

People generally are besieged with arguments pro and con of this and that; exploded fallacies bear as much weight apparently as pure reason. What defense can possibly be offered, for instance, in behalf of any system which deifies that force which eliminates all hope of ultimate happiness or permanent form of security. Men and women preach against the imminent perils confronting this country, cry out against the burden of increasing world armaments and their terrific cost, yet nothing seems to happen as a result. A completely cynical element, interested mainly in profits *per se* is quite content to let things drift along. The rule of the material prevails over that of the spiritual.

Armageddon may be in the offing. Who knows? The amount of uncertainty in situations at present existing and their inevitable trend toward disaster are enough to give one pause.

People now living to whom the memory of the fratricidal strife of 1914-18 is still a vivid memory, many of whom bear soul-searing scars as a result of it, will not want to see its repetition. Exuberant youth, confidently stepping out over the threshold into a sadly mixed-up world, will need to proceed cautiously and

act firmly if their future is not to be utterly blighted. Fear of that future stunts men's minds—and with reason, for no former period in history has been so fraught with potentialities of evil as the present and much self-sacrificing service on the part of the saner element in the community is necessary to steer even a reasonably straight course through today's troubled affairs.

**GERMANY** Newspaper advices from Germany indicate that in selecting officials for the new regime Freemasons are to be considered taboo—they can't hold jobs under Hitler.

So many paradoxes pile up in that unhappy country from day to day, it is almost impossible to keep track of them, and this latest edict of the one-time Austrian house painter, who is now Chancellor-President, is on a par with most of his recent bizarre fulminations.

The psychology of the German leaders has been a source of wonder for generations. Their capacity for blundering is colossal. They seem inevitably bound to do the wrong thing at the wrong time. And yet in the mass the simple teutonic mind contains much of good intent.

Not satisfied with exiling the best brains in their country; quarreling with religious dogma of all sorts; elevating a third or fourth-rate nonentity to a dominant position of overlordship, they now pass on to pettier things, in this proscription of Freemasons.

Probably no more loyal, intelligent or patriotic men exist in the Reich than these same Freemasons, who are forbidden to have any part, however small, in the government (?). Certainly the race question does not enter into the matter. What is the answer? If it is desired to borrow as much trouble as it is humanly possible to do, the Germans are surely going about it in the right way; regulating the morals of their race and interfering with the free play of human talent in the creation of a State can by no means assist in any desideratum which will last—if the experiences of history count for anything.

The final outcome of the tragedy now being enacted in Germany can but excite the pity of all observers; no true friend of the German people but will regret the dire extremity to which that country has been reduced.

**RECLAMATION** One cannot help noting, after reviewing current topics in Masonic journals, the trend toward the "reclamation" of the fraternity which is advocated by both speakers and writers. The movement, if such it is, is both persistent and persuasive.

Just what is intended by this "reclaiming" is hard to define. Specific inquiry develops little beyond a vague feeling that the Craft has somehow slipped from its moorings and drifted into difficult, if not actually dangerous, waters. Such expressions as we must "re-suscitate interest," "increase membership," "stop the exodus," "renew drives," etc., etc., are not uncommon, all tending to create the impression that something drastic is necessary in the present condition of things Masonic.

Presumably the views expressed are well intended. They are, too often, however, colored by local conditions, and as such, are of limited value. The Craft in

this country as a whole is, generally speaking, in a very healthy state, has been purged of much waste material in the form of indifferent members, and is gradually acquiring a sounder concept of its objectives.

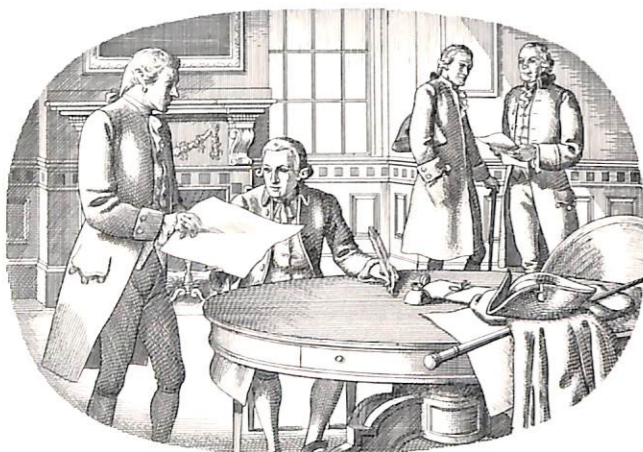
The individual who "takes Masonic degrees" and goes no further, is never much of an asset. At best he gives only small financial support, through his annual dues, to the fraternity. During hard times like the present, he is the first one, generally speaking, who slips up on his payments, and not infrequently has to be suspended for N. P. D. His interest has been little more than academic, and while his sense of pride is perhaps a little hurt at being dropped from the rolls, the latter course is a logical one. The fraternity loses little, if anything. Barring a natural grouch at what he considers arbitrary action, he is just as well off by reason of his separation from an anomalous position.

Mere members do not constitute Freemasonry. Quite the contrary. A small, closely-knit group of men, each familiar with the other's problems, guarding their secrets scrupulously and striving earnestly always to practise the golden rule as outlined in the Landmarks of Freemasonry, and in addition spreading through all their contacts the good-will and fraternal-

ism which is of the essence of Freemasonry, is of infinitely greater use to the world and of greater credit to the Craft than a huge, unwieldy body of men, most of whom are only vaguely acquainted with more than a dozen or so, meeting rarely, with their principal interest in the quantity of "entertainment" provided, and whose attitude is wholly perfunctory toward even the most urgent claims of their fellows.

If in the desire to "reclaim" the institution is sought to cultivate a higher concept of Freemasonry, to impress upon each individual his responsibility; to insist, by precept and example, upon a more uniform practise of the principles underlying Craft Masonry, then the time for "reclamation" is as ripe now as ever. The essentials of the Craft have never needed "reclaiming." They are based on truths as sound today as when they were originally written into the Landmarks. Only indifference and a growing mediocrity have seemed to alter the face of the fraternity. Any reclamation work should be along this line of greater knowledge. No alarm need be felt while so many good men as do adhere to its best interests. To increase this number is commendable, and missionaries or workers in that field are entitled to generous and whole-hearted support.

## Two Early American Freemasons



On February 7, 1784, GOVERNOR JOHN HANCOCK signed a bill passed by the General Court of Massachusetts granting a Charter for the Massachusetts Bank. By this act the Massachusetts Bank became the first independent joint-stock bank in the United States and the second bank to receive a State Charter. The fame of this illustrious citizen of Massachusetts is perhaps as well attested as any of the early Freemasons of Revolutionary days. As first signer to the Declaration of Independence his signature is familiar to many.



On the opening day, July 5, 1784, the first name to be entered on the ledger of the Massachusetts Bank as a depositor was that of MOSES MICHAEL HAYS, one of the group of prominent citizens who originally proposed the formation of the bank. To him also, on the same day, went the unique distinction of being the first man to draw a cheque on a commercial bank in New England. Bro. Hays was one of those men most prominent in Freemasonry during the early days of Massachusetts. In his honor a lodge has been named.

Illustrations by courtesy of The First National Bank of Boston

## A Monthly Symposium

### Topic: Are Grand Masters Conferences of Benefit to the Craft?

The Editors:

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

#### A DISTINCT BENEFIT

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

CONFERENCES undeniably have distinct advantages when entered into in the spirit of open-mindedness on the part of the conferees. This notwithstanding the notable failure of several recent international gatherings of distinguished plenipotentiaries which, if truth must be told, degenerated from an announced idealism to a sort of high pressure poker game, with a surplus of "experts" lying around, a huge jackpot at stake and the deuces wild.



Considering the specific advantages to be derived from the periodic assemblage of grand masters of Freemasonry, it is assumed that these men more than all others are whole-souled in their devotion to Craft interests, that their desire is above all else to see the purposes of the fraternity realized to the fullest, and that they will allow no petty sectional or narrow interest to interfere with a fair consideration of those matters of general interest the proper solution of which are their direct responsibility.

Predicated on these conditions, the discussion in conference by the elected heads of the Masonic organization cannot fail to bring much light into dark places; to reconcile differences of viewpoint which are often based upon misunderstanding or an imperfect comprehension of local conditions, and difficulties which no amount of long range correspondence can properly iron out.

Men not infrequently find themselves, when brought face to face with their contemporaries, singularly in accord with views which at a distance appeared irreconcilable or at variance with preconceived opinions formed from an improper appreciation of all the facts.

It is therefore good for men to gather around a conference table, to lay before others their own individual problems, seeking advice from them, and in the light of new knowledge applying the results to what may well have been vexatious and apparently unsolvable riddles.

Questions inevitably arise in the minds of all earnest leaders, of Craft Masonry as of other organizations, which are a cause for worrying for days over a decision and then worrying after it is made as to its wisdom. This should not be. It is a waste of energy and interferes with clear judgment. How much better when forced to make a difficult decision to think it over carefully, seek counsel of others, weigh carefully

all the facts, consider the rights and wrongs of the case, then when a decision is reached, never worry afterwards about the difficulties, but proceed with enthusiasm to put the plan into execution and inspire others with similar zeal.

Too many times conferences are broken by the obstinacy of a minority whose natural inhibitions or narrow-mindedness prevent reception of fair views. They take umbrage at just criticism. In these cases great patience is needed, but in the absence of any reconciliation of opinion the rule of the majority should prevail, otherwise much may be lost thereby.

Then, too, men occasionally are to be found who take too light a view of their responsibilities, and instead of giving the occasion of a conference the serious thought it warrants, are satisfied with the superficial, preferring to make of it a junket, with the accompanying pleasures of the table and other forms of entertainment the paramount objective.

Grand masters should get together at least annually with a definite agenda, and having done so and after mature deliberation arrived at decisions, those decisions should be brought to the attention of all the Craft, not buried in the murky volumes of the proceedings, where few will see them, but spread broadcast, given as wide publicity as possible. Nothing like a clear understanding will prevent disharmony; the composite opinion of the fifty or so grand masters of this country cannot fail of accomplishing good in serving to shape the course of Masonic destiny.

#### "THE CRAFT PROFIT THEREBY"

By WM. C. RAPP  
Editor *Masonic Chronicle*, Chicago

NOT only are conferences of grand masters of benefit to the Craft, but it would be of additional benefit if a detailed report of the papers read, addresses delivered and comments offered could

be made generally available to all who cared to study the major and incidental problems in which are involved the welfare and advancement of the fraternity.

The grand masters of the United States have for a number of years held an annual conference, at which they have discussed such subjects as they deemed pertinent. In reports to their various grand lodges they have invari-



ably referred to the beneficial results of these conferences. The sessions are informal, and no attempt is made to commit any jurisdiction to a course of

action; if we are correctly informed, there is not even an effort to reach a conclusion as representing the finding of the gathering on any subject considered. While some grand jurisdictions are still holding aloof from the conferences, for reasons of their own, the attendance is increasing each year.

The problems and conditions which confront the various grand jurisdictions are identical, although modified by local practices and preferences. The spirit of the fraternity, the principles which make Masonry what it is, are not to be found in its written laws and regulations, and defy precise definition. Grand masters are cognizant of the responsibility which rests upon them to preserve unimpaired the ethical and spiritual concepts of Freemasonry which usage and tradition have made immutable. The broadened vision which they attain from fraternal discussion with their fellows at these conferences, the information and enlightenment which is mutually interchanged, and the inspiration to be found in personal contact and deliberation, will do much to maintain the purity of our ideals. Grand masters are human, and it may happen that one, in all sincerity of purpose, may be led astray in his views, and in such case the restraining influence of his fellow workers will have a salutary effect.

In the somewhat less important matter of local regulations, comparison of experiences and results achieved cannot be otherwise than helpful. As one grand master reported to his grand lodge: "Often some salient point is brought to the attention of certain grand masters, and through this community of thought we are able to return home with a closer grip on every situation that might well arise in the conduct of affairs of our administration."

We believe grand masters' conferences to be of benefit to the Craft.

#### BENEFITS POSSIBLE, NOT YET ACTUAL

By JOSEPH E. MORCOMBE

Editor *Masonic World*, San Francisco

"ARE Grand Masters' Conferences of Benefit to the Craft?" A simple answer in the affirmative might seem to be indicated by the record. Yet it may be well to consider the matter a little more closely, with attempt to discover just what has been gained of good. Had the question been so framed as to inquire whether these annual gatherings could be made of benefit to the Craft, there would be no hesitancy in the reply.

We are all pleased that the distinguished brothers who for the year are in highest Masonic places have opportunity for coming together in pleasant surroundings. They become acquainted; in conversation, as in the formal sessions, they are supposed to become familiar with problems of the Craft affecting the various jurisdictions. The benefit to those participating is indisputable; the sharing in such benefit by the Craft at large has yet to be proved.

One who follows the reports of grand masters, as made to their home bodies, will find that few go be-

yond a perfunctory mention of the annual excursion and the social contacts of the occasion. The few do attempt within the printed space at their disposal to bring to the brethren some knowledge of the program followed and the subjects discussed. We can believe that these, if opportunity offers, will strive to use the information gathered for improvement of jurisdictional conditions.

It is to be held in mind that almost all American grand masters hold office for but one year. If the official term covered a longer period of time the benefit of general conferences would have a cumulative value. The problems brought forward could be studied during the months between, the various viewpoints considered and compared, and a practical harmony of thought and action evolved. But with the yearly term this is impossible. There can be no really continuous consideration. Nor can programs be devised to carry forward what has been already discussed in many of its phases. Within a few months of the annual meeting many of those participating will be no longer in the seats of authority.

It may be argued that such participants, even though they pass to the status of past grand masters, are better fitted to inform and advise their successors. But for this the opportunities are few, and not always likely to be embraced. As a consequence the programs of grand masters' conferences are always detached and incomplete. They are weakened also in that there can be no efficient summing up, reaching of conclusions or specific recommendations made to the jurisdictions. There are valuable papers prepared, but they have made but small impression because a very few are privileged to read the published proceedings. The Masonic press is evidently not on the mailing list of the secretariat, and readers of Craft publications can receive no benefit.

Like many another Masonic activity, this also is to be classed as of the potentialities rather than an actuality.

#### ARE GRAND MASTERS' CONFERENCES BENEFICIAL TO THE CRAFT?

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

WHEN a National Conference of Grand Masters of the U. S. A. was broached ten or twelve years ago, there were not wanting some of our hide-bound brethren to immediately foresee a secret plot to

form a national or general grand lodge. So horrific is such a thought and so multitudinous its dangers; so direful and heart-rending its possibilities, so nauseous and revolting its implications and so agonizing to contemplate, that there are even good brethren and true who, to this day, regard the entire experiment as an invention of the evil one. Luckily, however, time and common sense have proved not only the harmlessness of these conferences, but their actual benefit to the Craft at large. The pity of it is, that some jurisdictions



which could benefit most from these conferences or conventions—among them our own Wisconsin—are yet luke-warm (if no worse) in participation.

"In a multitude of counsel there is wisdom," says the proverb. Its truth has been proven time and again. Business firms, business associations, fraternal bodies, church organizations; in fact, almost any and every organization in the country hold annual conferences or conventions to discuss common problems and to seek a common remedy. Freemasonry, the largest and strongest fraternal society in the world, has, until recently, neglected this apparent advantage to its own injury. That some of its leaders have come to a realizing sense of the error is to their credit. That the advantages growing out of these annual conferences will be many and cumulative is a foregone conclusion.

There are two major advantages to be gained from these get-togethers. First, it gives opportunity to the attending grand master to leave from the experience of others; second, it tends to correct provincialism and to widen the Masonic horizon of those participating.

Speaking generally, it can be said that problems confronting the grand master of one jurisdiction are,

or have been met by the governing heads of other jurisdictions. Of course, there are occasional problems local to one state or district, but generally the troubles of one have their counterpart in other states.

To be able to hear these problems discussed, to listen to plans for their solution, with the success or failures explained, is an immense advantage that may result in immediate benefit to a neighboring jurisdiction.

Again, too many of our grand masters are definitely inclined to regard the Freemasonry in their own particular jurisdiction to be the *ne plus ultra* of Freemasonry as an institution. They are provincials in the narrowest sense; they lack vision—their horizon is limited to their state boundaries. To such a one, these conferences were problems of the Craft from Maine to California, and from Canada to the Gulf are presented and discussed, are veritable schools of instruction. The vision is widened, the horizon is extended, and the hide-bound grand master of limited perspective returns home a far better officer and Mason than he was at departure.

"In a multiplicity of counsel there is wisdom."

## Order of High Priesthood

By JESSE E. AMES Past Grand Warden, Massachusetts

The earliest record we have, and in all probability the beginning of the Order of High Priesthood, in Massachusetts, is May 7, 1789. William McKean, who had been elected Royal Arch Master of the "Royal Arch Lodge at Boston," April 7, 1789, was on May 7, 1789, annointed after the "Order of Melchisidek." The record is made by the secretary, in a list compiled by him afterwards, and also indirectly by the secretary, made by him at the time of the meeting of the "Royal Arch Lodge" of that date, wherein he added to the title of the Royal Arch Master, which heads the records of that meeting, the initials "H. P." written in the old form of the Royal Arch cipher. This cipher was used in the records to indicate the new and added title for several years, occasionally being recorded in full "High Priest," but always in the cipher.

The title of High Priest has never before been used by this Royal Arch Lodge, but beginning with this date, (May 7, 1789) is never afterwards omitted. The record of Dec. 27, 1792, marks several changes. The Royal Arch Lodge is termed "A Royal Chapter," the word "Arch" being added a few meetings later, and the title of "Royal Arch Master" is dropped, as is also the use of the cipher, and the title of "High Priest" is written out plainly, and the term "Right Worshipful, also heretofore used, gives way to "Most Excellent."

The ceremony of anointment at that time was short, and not given as a degree, and appears to have been patterned and considered similarly to the qualification of a newly elected Master of a Symbolic Lodge. At that time and for many years thereafter, it was quite evidently an essential pre-requisite to the title of High

Priest, as also a necessary qualification to preside in his Chapter.

William McKean was succeeded by Benjamin Hurd, Jr., in October, 1791, and Hurd was annointed that same day or evening. He also was elected "Royal Arch Master" and recorded as such, but to his title, as in the case of McKean, the cipher "H. P." was added on the records. In 1793 it was conferred upon Samuel Moore. Before being installed into office in 1795, it was conferred upon Joshua Eaton.

The next definite record we have is that of September, 1801, when it was conferred upon Dudley Atkins Tyng, of Newburyport, under the auspices of, but not in the grand chapter, before he was installed grand high priest. It was also conferred upon Timothy Bigelow, successor to Tyng, as grand high priest, and again by the Grand Chapter. Later there are four other recorded instances, when it was conferred by the Grand Chapter, the most significant being that at the Constitution of Washington Royal Arch Chapter, of Salem, in 1812.

Quote:—"The Deputy Grand High Priest then directed that the High Priest of Washington Chapter should be qualified, when a procession was formed, and all on whom the Order of High Priesthood had not been conferred, retired from the Hall; and on their return the Grand Marshal presented the High Priest of Washington Chapter as duly qualified for Installation."

In 1805 it appears that Henry Fowle, under the auspices of the Grand Chapter, was delegated to confer the Order, going to the various Chapters, and qualifying the newly elected High Priests, accompanied

by several associates. Fowle was an accomplished Ritualist, and later served the Grand Chapter as grand lecturer or Visitor as it was at first termed. He was deputy grand high priest for ten years, and was active and prominent in all branches of Masonry.

From time to time report was made to the Grand Chapter by Fowle. Not all of his reports, assuming he made them, are found in the record of Grand Chapter. Fowle was the presiding officer under the title of Excellent President, of what had become generally termed, "The Order of High Priesthood" for more than twenty years. There is little doubt that these occasions were featured at times, and were given amplification.

In 1811, the ritual Fowle used was printed, copies of which are in existence today. A fac-simile was printed later, and is still in use, with some revisions. Fowle's ritual is similar to that given in Webb's *Monitor* of 1805 and the Jeremy Cross ritual of 1820.

Fowle and Webb were close friends, and consulted each other many times on ritual matters. Our Grand Chapter has in its Archives some of Fowle's ritual, written in his hand, and sent to Webb by request, and 65 years later presented to us by Webb's grandson, with a letter accompanying it, also preserved.

Recorded as a scholar, a noted French linguist, and as "perfect in the ritual of every grade of the order," he is commonly given the authorship in this jurisdiction, of the amplification that followed the ceremony, as given to Tyng in 1801, in conjunction with Webb, who revised, somewhat, the copy previously referred to.

From an anointment, and probably an obligation and instructions in 1789, it had certainly been added to by the use of the Biblical account from Genesis in 1801, and three years later was presented substantially in its present form.

The anointment after the Order of Melchizedek, and also the use of the Scriptural quotations, are of record as used in Ireland, about, or almost immediately after the middle of the eighteenth century. There was attached to the "High Knight Templars" what was termed, "The Priestly Order," and its members were known as "Holy Royal Arch Knight Templar Priests." This was a degree, and was later used in Scotland and England. There is no evidence, however, that any of the ritual they used, beyond the Scriptural quotations and the anointment, as already indicated, were known or used in the Order of High Priesthood in this country.

Henry Fowle retired from the office of Excellent President in 1826, at which time a new and systematic method of keeping the records was begun, and a roster of all who had received the Order was compiled, including the date of their admission into the Order. Three names are listed, with the date unknown: Joshua Greenleaf, and Samuel L. Knapp, both of King Cyrus Chapter, and Benjamin Smith, Jr., of St. Andrews Chapter. There appears to be no reason to doubt the date, as then recorded in this compilation of the anointment of William McKean or Benjamin Hurd, Jr. Both had been active up to a few years before the compilation was made; it was made by a Secretary who had a personal knowledge of it, and there were a number of those who in 1789 and 1791 were active and still were, and must have known if the record was

correct. The change also of the title and record made of it at the time particularly, as an addition after election as Royal Arch Master we regard as substantial evidence.

With the systematic adoption of records, beginning in 1826, M. Ex. and Rev. Paul Dean was elected to the office of Excellent President, and served for fourteen years, retiring in 1840, at that time being General Grand High Priest of the United States. From 1826 to the present day, the records have been kept by the Order, and at some periods have also been incorporated in the printed proceedings of the Grand Chapter.

In the Constitution of the proposed General Grand Chapter of the United States, presented by Webb at Providence January 10, 1799, before the Grand Chapter of the Northern States, and on which no action is recorded as having ever been taken, occurs the following paragraph:

*Quote*:—Art. IV—"All the Companions, except High Priests and Past High Priests, are then desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties, and after the performance of other necessary ceremonies not proper to be written, they are permitted to return."

This is a reference, evidently, to the Order of High Priesthood, not however indicating any acquaintance with the ceremony. There is no reference to any ceremony at all, in the earlier editions of Webb's *Monitor* published about that time. The mere absence of any such reference, in the case of a man like Webb, strongly suggests, that while he knew that a ceremony of some sort was given when he wrote the proposed Constitution of 1799, yet he had not familiarized himself with the ritual. In his later edition of 1805, he gives the work, as then in use by Fowle, in its entirety.

Both from the references in Grand Chapter, and in General Grand Chapter Proceedings, particularly in later years, it is clear that at that time, the qualification of the Order of High Priesthood, was deemed necessary, not only for the high priest of a subordinate chapter, but also for the Grand High Priest of the Grand Chapter.

Nothing appears to denote any change from this status, until 1853. At that time the General Grand Chapter passed the following:—

*Quote*:—"While in deference to the General Grand R. A. Constitutions, and the long established usages of R. A. Masonry, it is considered necessary that every newly elected high priest should as soon as is convenient receive the Order of High Priesthood, his anointment is not indispensably necessary, to the full and entire discharge of all his powers and duties as the presiding officer of his Chapter."

Following this, our Grand Chapter in 1856, adopted this resolve: *Quote*:—"It is the duty of every companion, as soon after his election into the office of high priest as is consistent with his personal convenience, to apply for admission to the Order of High Priesthood, that he may be fully qualified properly to govern his Chapter."

Like expressions are found in the Proceedings of a number of other grand chapters of the United States.

Shortly after the resolution of 1853 was passed

by the General Grand Chapter, another was adopted by them, which definitely disclaimed jurisdiction over Orders of High Priesthood by the General Grand Chapter, and assigned all such regulations to the Grand Chapters of the several States. There is therefore today, some variation in the several Grand Chapters of the United States, respecting the Order of High

Priesthood. Some Jurisdictions make it a pre-requisite to installation, or before presiding in their chapter. Others make it desirable, but not mandatory.

The Massachusetts Convention of the Order of High Priesthood is not an independent body, but is strictly under the supervision and control and auspices of the Grand Chapter.

## Twenty Years On

*[Perhaps no clearer elucidation of the status of world affairs is to be found than in that of the MANCHESTER GUARDIAN. This great English paper has for many years carried forward the standard of Truth in all matters national and international, unswervingly. Incorruptible; edited by men of brains with notable ability of expression, its leading articles are quoted from more than any other newspaper in the world. Deservedly its features bear copying, if for no other reason than the inability of others to so keenly grasp essential understanding of contemporary events or simulate their facile expression. For this reason, or with this apology, we print below an article written on the occasion of the twentieth anniversary of the cataclysm which engulfed the world in 1914, from the effects of which the nations have not yet recovered, and which has altered the economic and social complexion of the entire world. As an interpretation of present conditions, the article below leaves little to the imagination. It is well for all who would be conscious of the state of affairs from an European standpoint, to read it.]*

—A. H. M.

"Twenty years ago began this country's vast share in the greatest man-engendered disaster that civilization has ever known, a disaster that was soon to be described by an elder poet as "The Hour when earth's foundations fled." So it seemed to many, though, since men do not usually talk freely about their deepest afflictions, for the most part they held their peace and left the talking to be done by those who were for putting the best face on the direct business. And there were some who in all sincerity found the affair anything but dire. It was a younger poet, soon to be numbered himself among those who died in uniform, who spoke up boldly for one form of reaction to the moment:

*Honour has come back, as a king, to earth,  
And paid his subjects with a royal wage;  
And Nobleness walks in our ways again;  
And we have come into our heritage.*

It reads oddly now, though the Rupert Brooke of 1914 spoke as certainly for one part of his generation as did the disillusioned Siegfried Sassoon for the same generation when it was three years older. But there is no need to turn to poets for the irony of unfulfilled ideals; statesmen of all countries were busy encouraging their peoples by assurances that the ultimate goal was not unworthy of the sacrifices demanded. Once the die was cast and the slaughter begun they could do no other, unless they were to seek and ensue that peace which was then presented to all peoples as merely

another spelling of dishonour. There was a famous speech by Mr. Asquith that now reads bitterly enough in light of the sacrifices that were made and the results that the end of twenty years sees written on the face of Europe:

*"We shall never sheathe the sword which we have not lightly drawn until Belgium recovers in full measure all, and more than all, that she has sacrificed, until France is adequately secured against the menace of aggression, until the rights of the smaller nationalities of Europe are placed upon an unassailable foundation, and until the military domination of Prussia is wholly and finally destroyed."*

The sword then drawn has been sheathed since 1918, but where are those steadfast and desirable consequences that were to proceed from the end of hostilities, Belgium is territorially intact, but who could restore the lives and even the treasure that were lost to her? Does France feel herself "adequately secured against the menace of aggression" Are those "smaller nationalities of Europe" easy and assured of their place in the sun? In Germany the Hohenzollerns are out of power, but a more evil and unpredictable despotism sits in their place. The victory of 1918 was as complete as force could make it: the subsequent occupation of German soil as prolonged as the finances of the occupiers would permit. What the unsheathed sword could do it has done: but in the sense that was hoped for in 1914 it has not brought peace to Europe. The war that was "to end war," the war that was to make the "world safe for democracy" has falsified, so far, all the hopeful predictions that were made for it. Democracy yields to dictatorships, peace is to be fortified by bomb-proof shelters and free distributions of gas-masks. Disarmament is so far away that one important political party in this country even frowns on an unofficial plebiscite to find out whether people are in favor of it. For four and a half years Europe poured out its blood and its treasure in a long agony which, if it meant anything at all, was an effort on behalf of security. Twenty years after the beginning of that agony, where is the security that was promised and striven for? The older poet was right. August, 1914, was the hour when earth's foundations fled, and they have not yet been restored to us. The sword was drawn and the sword was tried. And if there is one unassailable moral that remains, it is that the sword has failed us and every other country on whose behalf it was drawn.

In face of that fact, which seems written so insistently on the Europe that surrounds us, it might well be argued that to turn that continent into another armed camp indicates a race of men who have learnt nothing and are bent upon their own destruction. A wiser conclusion would be that there is among the peoples concerned a wider, deeper fund of sanity than is always apparent in the obviously fearful preparations of their rulers. It is so easy to illustrate a "will to war"; every increase in armaments points in that direction, since, after the events of 1914, there is little comfort in the ideal of the strong man armed as a basis for that promised "security." It is less easy to illustrate a "will to peace," but this very insistence on "security" is proof that it is there. In spite of their armies and in spite of their tariff walls, and in spite of four and a half years of violence which left many enamoured of violence as a political short cut, the peoples of Europe are yet forced into a growing realization of their interdependence. They are aware by this time that it does not pay to burn down your neighbor's house when it means setting fire to your own.

## Gifts of the Magi

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"... and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh."—(Matthew 21:11)

"A young man asks, 'What will I receive from Freemasonry if I become a member? My father was a Mason, and I'd like to be, but I want to know what the Order has to offer me.'"

Freemasonry "offers" nothing. The petitioner requests; the lodge may or may not give. But the question is entirely legitimate; any young man sufficiently thoughtful to want to know something of the Craft which he expresses a desire to join, is good material for a lodge, and should receive a satisfying answer.

The first gift of the Fraternity is that of standing in the community. To pass the investigation of a competent committee, and the secret and unanimous ballot of a lodge, is to be stamped with the earmark of good character. Freemasons have an enviable reputation. To become one is to share in that reputation, since acceptance as a Freemason marks recognition of character by men well thought of in the community. Cicero said: "To disregard what the world thinks of us is not only arrogant, but utterly shameful." If his Freemasonry makes the world think better of a man, it is worth all it may cost in time and effort.

The young man who becomes a Freemason has the privilege of giving charity and relief to those less fortunate, in a way which is beautiful, because secret and unselfish. Addison wrote: "Charity is a virtue of the heart and not of the hands." As all know who are concerned in Masonic charity, it is truly of the giving spirit.

The young Mason has also the privilege of receiving charity and relief for himself, should he need it. It is

War, and still more the fear of war, has a plain enough place in the official mind; with the peoples themselves that old and bitterly unsuccessful instrument of policy is less securely established. Perhaps it will be with war as it was with witchcraft, a superstition which decayed steadily in the minds of the mass of men even while some of their leaders were still proclaiming that "the giving up witchcraft is in effect giving up the Bible. It may be that the belief in war, too, is dying faster at the bottom than it is at the top, and that the lessons of the last twenty years are read most clearly among those who suffered them most closely. For those four and a half years of war proved nothing except that ruin at least laughs at frontiers, and that violence breeds violence in ever-deepening doses. Those were fine enough ideals that Mr. Asquith put before a stricken people in the autumn of 1914, but the longer the war lasted the farther they fled our grasp. If "security" is the ideal, then most of the task is still in front of us. The war failed to achieve it, and twenty years later, he plays a man's part who toils to make peace the instrument and peace the goal."

to be emphasized that Freemasonry is not primarily a charity and relief organization. These are incidental to her practice and a result of her teachings. No Freemason has a *right* to either, but he has the certainty of receiving both, should he, or those dear to him, be in need.

This gift of the Craft makes a greater appeal to men as they grow older. To the young man, just facing the world, with the future stretching hopefully before him, the possibility of needing the comfort of a hand on his shoulder, a check for a ton of coal, a helping hand for a penniless widow, seems remote. But he receives the precious privilege of *giving* to those who have travelled further on life's pathway.

Gifts of Freemasonry are the opportunities she provides for service other than charity; service in friendships, service to the ill, service to brethren in trouble, service to the lodge. Nor care that the service to be rendered may not be great. Wordsworth sang:

"Small service is true service while it lasts  
The daisy, by the shadow that it casts,  
Protects the lingering dewdrop from the sun."

As all know who have lived, service to others generates the greatest happiness. He who lives for himself alone, lives miserably. He who lives somewhat for others finds that peace which passeth understanding.

The Ancient Craft gives to her sons a liberal education in the difficult art of character building. World activities are founded upon ramifications of character. We travel in a railroad train at dizzy speeds, secure in the belief that the engine is controlled by a man of *character*; sober, reliable, industrious, careful, cautious, able. We never see him; we do not know him

personally; but we believe that he could not be what he is, had he not demonstrated character. Business is done on credit, which is only faith in a man's word. We accept as money a piece of paper with a name on it, certain that the character of the maker of the check, the officials of the bank, will secure to us the money for which the check calls. We have faith in the character of our doctor, our lawyer, the judge in the court. Character is the foundation of our civilization. Freemasonry offers such opportunities for the development and the increase of the stature of character as can be found nowhere else in like amount.

"Many men build as cathedrals were built, the part nearest the ground finished; but that part which soars towards heaven, the turrets and the spires, forever incomplete." Beecher's simile need not apply to Freemasonry; he who does not finish his turret and his spire of character in the Fraternity fails because he will not, not because he cannot.

To the Free mason the lodge offers the gift of intelligent patriotism. Not the "one hundred per cent American, America first and the devil take the hindmost" patriotism of the demagogue, but the real patriotism of genuine love of country, which comes to those who genuinely try to make their country lovable. The history of Freemasonry in this nation is inextricably intermingled with the stirring events and the deathless deeds of literally hundreds of Masonic patriots without whose devotion the United States might not have been a nation. Paul Revere, Warren, Washington, Marshall, Jefferson, Lafayette, Franklin—pages might be filled with immortal names of great men in our history who have known and loved and used the Ancient Craft for the betterment of the nation.

"For how can man die better  
Than facing fearful odds  
For the ashes of his fathers  
And the temples of his Gods?"

It is this patriotism which Freemasonry teaches; we may not keep the bridge as did Horatius, but in the lodge we can and do learn to reverence the "ashes of our fathers" and the temples of our liberties and our traditions.

Freemasonry gives to her sons the gentle gift of fellowship, which is quite different from friendship. Our friends are those we know well, who love us, perhaps, as much because of our faults as in spite of them. Those with whom we meet in fellowship we may see once only, and yet, because of our common bond, we know them as men who might become friends, did opportunity offer; it is to be hoped that they feel thus of us. The spirit of fellowship in a lodge cannot elsewhere be found. We come to the tiled door a stranger; when passed within we are not among strangers, but brethren. William Morris phrased it thus; "Forsooth, brethren, fellowship is heaven and lack of fellowship is hell; fellowship is life and lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them."

Freemasonry stops not with fellowship. She gives the gracious gift of the most favorable opportunity to make friends which can come to any man.

"If a man does not make new acquaintances as he

advances through life he will soon find himself left alone. A man, sir, should keep his friendships in constant repair."

Samuel Johnson's philosophy might have been written of him who finds the lodge the cradle of new friendships. The initiate is vouched for to his fellows. This is a *man*, so the Committee has said. He is worthy. He is well qualified. His reputation suffers not under the tongues of his friends. He is honest, upright, of good character. What the committee has said of him to the lodge which accepts him, other committees and the lodge have said of every member the newly-made brother will greet. Surely no happier beginning to friendships could be imagined. The young master Mason who cannot find in his lodge the men who will later become the friends of his heart—surely is he unfortunate in his choice of a lodge!

The lodge gives the gentle gift of innocent recreation to her sons. The initiate will find here a conception of "good time" quite different from that of the world without. The "good time" of a lodge smoker, banquet, informal picnic, entertainment, ladies' night, concert, Masonic talk or what-have-you, has a charm all its own, quite distinct from similar functions arranged by other bodies. "Pleasure the servant, Virtue looking on," wrote rare Ben Johnson, almost as if he had learned the phrase in the pleasures of refreshment in lodge.

The *camaraderie* of the social hour of the lodge cannot be equalled elsewhere. Within those portals where men meet upon the level and part upon the square, the "good time" is not confused by questions of "who is he?" or "what does he do?" Men enjoy lodge functions not only because of the "innocent mirth" which the Old Charges enjoin, but because of the freedom and happiness; one must accept all others in the lodge at face value.

A great gift of the Fraternity is that of home in a strange place. That "the Mason is never homesick is a truism. In practically any town in the land—aye, in thousands of towns the world over—are Freemasons and Freemason's lodges. Come to any lodge a stranger and knock upon the door. If the knocker can prove that he is a member a royal welcome awaits, warming to heart, easing the pain of loneliness, comforting to him who is far from those he loves and knows. One thinks naturally of Byron's:

"'Tis sweet to know there is an eye will mark  
"Our coming and will look brighter when we come."

and Shakespeare's "His worth is warrant for his welcome." Nor is this "home for the homeless" all sentiment. Many a Mason has been stranded in a strange place—and been speeded to his destination by brotherly hands. Many a man in a town he does not know has entered it a stranger and departed with new friends upon his list. The Mystic Tie is a *real* tie, too strong for breaking, be the strain put upon it ever so great.

A gift of the Fraternity which it is good to take from the box of memory and muse upon is that of kinship with the old. To do as all good brothers and fellows have done who have passed the tiled door before is inspiring to all but the most practical minded. To

kneel where George Washington knelt; to take the obligation which was sacred to Benjamin Franklin; to sit, in fancy, with the first Grand Master in London; to be initiated with Elias Ashmole; to look over the shoulder of the unknown priest whose careful penmanship lives to this day in our Regius poem; to gather with Athelstan and the great Assembly in York a thousand years ago—to go back, back, and still further back, through Roman Collegia, Ancient Mystery, into Egypt and perhaps the very birth of the Legend of Isis and Osiris—be spiritually one of a long, long line of brethren who have knelt at this Altar, taken these vows, lived this life and loved these teachings—that is a gift all Freemasons may have for the taking, and which none take but value.

“O, there are Voices in the Past  
Links of a broken chain;  
Wings that can bear me back to times  
Which cannot come again;  
May God forbid that I should lose  
The echoes that remain.” (Proctor)

A companion gift is the kinship with the present day. More than three million men in this nation are now living who have taken the Masonic obligations, and who hail the new brother, as he may hail them, with that dearest of titles given by man to men—Brother! These three million, more than four millions in the world—will look upon the work you may do in the lodge as important. Anciently it was written “*Laborare est orare*”—to labor is to pray. He who accepts the responsibilities of Masonic membership will learn to pray by unselfish labor; labor on committees, labor on fellowcraft teams, perhaps labor in conferring degrees. Labor of love, all, but all bringing their own reward. Not least of her gifts is this opportunity the Ancient Craft puts before her sons, that they may work for the common good.

One of Freemasonry's most precious gifts to those who seek her light is her emphasis on religion. Freemasonry is not a religion—Freemasonry is religion, which, without the qualifying article, is quite a different matter. A religion is a method or mode of worship of God as conceived in that system. Religion, with no qualifying article, is knowledge of, obedience to, dependence on and utter belief in Deity. The Freemason may worship any God he pleases, and name Him as he will; God, Jehova, Allah, Buddha, Christ, Primordial Urge or Great First Cause. Freemasonry's term for Deity is *Grand Architect of the Universe*, but she cares no whit what her sons may call Him in their prayers, albeit the prayer be sincere and from the soul.

For a thousand reasons men may wish to become Freemasons, but the great reason why men remain Freemasons, devoted to the principles and teachings of the Order, is vitally concerned with this non-doctrinal, non-sectarian, non-dogmatic teaching of religious truths which neither conflict nor interfere with the tenets and practices of any religion; nay, which buttresses and upholds the teachings of the Church.

All men at heart are religious and desire kinship and communication with a Supreme Power. Many men do not phrase this need to themselves; many never think of it. Yet it is within all, as truly as hunger and thirst

for material food and drink are present. Freemasonry satisfies this hunger in men who cannot, or do not, appease it in church; Freemasonry adds to the hunger, and therefore to the satisfaction, of men who do find in church the gratification of a spiritual need the stronger that they may not put it into words.

In a lodge emphasis is everywhere upon an Unseen Presence. Lodges are erected to God. Freemasons open and close lodges with prayer. A candidate receives the benefit of lodge prayer and later must pray for himself. The number three is everywhere in lodge—three degrees, three stations, three principal officers, three Great Lights, three Lesser Lights, three steps on the Master's Carpet, three pillars . . . and three is the numerical equivalent of the triangle, most ancient symbol of Deity. The initiate may learn of this as he will; he cannot escape the implications of the Letter G whether he will or no. As millions have learned before him, he will come to the conviction that there is a Wind-ing Stair, which does lead to a real Middle Chamber; the Letter in the East stands for a reality, to know and understand which is the end and aim of life.

The young man petitions a lodge, is passed by the committee, receives the favorable ballot of his fellows, and lives thereafter with the proud privilege of wearing a Masonic apron and saying to those who ask, “I am a Master Mason.” For a little space he walks forward up the hill; then he turns his steps downward on the sunny side, facing the western sun. At long last the shadows fall and he steps into the sunlight beyond the horizon.

Then he has that precious heritage which is for all Master Masons, and only for Master Masons—to be laid to rest with the tears of his brethren, the white apron of initiation the only decoration of his bier, the solemn words of the comforting Masonic service in the ears of his relatives and friends, and, at the end, peace under the Sprig of Acacia of immortal hope. Surely this is not least among the gifts which the gentle Craft has for those who love her and whom she loves.

The greatest gift? It is, of course, a matter of opinion. To some it will be one, to others, another of those here so slightly sketched. Sadly sang the great Persian poet:

“There was a Door to which I found no key  
There was a Veil through which I might not see;  
Some little talk awhile of Me and Thee  
There was—and then no more of Me and Thee.”

To many, her greatest gift is this: Freemasonry gives to her sons a Key. Many never fit it to the door. Others turn the Key, but never push the portal wide. Some there are who swing the gate on its hinges to enter the “foreign countries” of Freemasonry, there to wander and to ponder, to study and to learn, to delve and to dig into the foundations, the symbolism, the history, the inner meaning of the old, old society. For these there are gifts transcending gold and frankincense and myrrh; gifts of spiritual satisfaction, of knowledge gained, of understanding won.

For many pleasures of this life man has invented names; the glory of music, the loveliness of painting,

the beauty of sculpture, the satisfactions of the body, the happiness of unselfishness. For others, more ethereal, no words have yet been coined. But the Key leads to the door, beyond which stretches the path to knowledge of those unknown, unnamed joys which only the possessors understand.

In Freemasonry, as in the Great Light, it is said:

“Ask, and ye shall receive; Seek and ye shall find;  
Knock, and it shall be opened unto you.”

He who asks, and seeks, and knocks, in Freemasonry will receive gifts as beautiful as they are indescribable, as desirable as they are imponderable. And here, in-

## Glimpses Into History

By R.W. OSSIAN LANG, Grand Historian, N. Y.

In following out our plan of tracing the history of Freemasonry backwards, we started, in the report submitted to you last year, from the earliest known Masonic lodge existing in the world at the present time: *Edinburgh Lodge* (Mary's Chapel), No. 1 on the register of the Grand Lodge of Scotland, the preserved earliest minutes and other records of which date from the sixteenth century onward. We found that lodge originally to have been composed wholly of operative Masons, gradually transformed into a *non-operative Lodge of Freemasons* and, as such, having taken part in the constitution of the present Grand Lodge of Scotland.

Continuing the course of proceeding from the known present backwards to unknown antecedents, we learned that the statutes and ordinances of the *Edinburgh Lodge* were derived from the city of *Bruges*, in West Flanders, Belgium, and that the *Statutes and Rules* of the stonemason lodges of *Bruges* were substantially the same as those established for the governance of the *Mother Lodge of Strassburg*, Alsace, in 1482. The *Strassburg Lodge* being reported to have been established in the thirteenth century, after the example of *England*, we undertook to trace the matter to its source and then, in a general way, follow the rise of Anglo-Saxon guilds and fraternities from earliest times to the fourteenth century.

We now encounter the first great disappointment. There is to be found in the first half of the fourteenth century no clear trace of any TRADE GILD of masons in *England*, though a few religious fraternities of masons were in existence, of which I hope to be able to speak more fully in a later report, if so be. Certainly, if anywhere, evidence of such a gild should be found in London. But this is what we learn from the Municipal Records of the City:

On Monday, the second day of February, 1356, a meeting was held of “all the good folks of the mason trade.” It had been called by Simon Fraunces, Mayor of the City of London, “to have from them due information how their trade might be best ordered for the profit of the common people.” The reason given for the call was that “divers dissensions and disputes had arisen between the masons who are *hewers* [stone-cut-

ters and carvers] on the one hand, and the masons who are *layers and setters* on the other, because that *their trade has not been regulated in due manner by the government of folks of their trade, in such form as other trades are.*”

Say to the young man who asks you what he will find in Freemasonry: “You will receive what you expect and all you expect.” Say to him: “If you expect little and give much, you will receive far more than tongue may tell.” Finally, say unto him: “Ask of Freemasonry what you will—and it shall be given to you, even the Gifts of the Magi. But ask of her nothing, unless you come with a heart open first to give.”

For that, and that only, is *brotherhood*.

Two distinct facts are established by the call: (1) In England's largest city the masons had no craft gild in 1356. (2) The stone-hewers and the stone-layers and setters were divided into two contending camps.

There were present at the summoned meeting, besides the leaders (*good folks*) of the two camps, the Mayor, Alderman, Sheriffs, and three Commoners. Then “the good folks of the said trade chose from among themselves twelve of the most skilful men of their trade, to inform the Mayor, Aldermen, and Sheriffs, as to the *acts and articles touching their said trade.*”

The elected committee on rules consisted of six “Mason hewers,” or *Free-stone Masons*, and six “Mason layers and setters.” The very names of the list of Master Free-stone Masons (the stone-hewers) reveal their superior rank. Among them was the famous Henri de Yvele (*Ycevelee*), then a working *freemason*, later the *Master Mason* of Westminster Abbey, who also supplied plans and the model of Westminster Hall and the design of St. Dunstan's, became the *King's Master Mason*, was citizen and freeman of the City of London, constructed the marble tomb for Richard II and his Queen, and died in 1400.

The adopted regulations to “which the folks were sworn before the aforesaid Mayor, Aldermen and Sheriffs,” read as follows:

“In the first place:—Every man of the trade may work at any work touching the trade, if he be perfectly skilled and knowing in the same.

Also:—Good folks of the said trade shall be chosen and sworn every time that need shall be, to oversee that no one of the trade takes work to complete, if he does not well and perfectly know how to perform such work; on pain of losing, to the use of the Commonalty, the first time that he shall by the persons so sworn be convicted thereof, one mark; and the second time, two marks; and the third time, he shall forswear the trade for ever.

"Also:—No one shall take work in gross [on contract], if he be not of ability in a proper manner to complete such work; and he who wishes to undertake such work in gross, shall come to the good man of whom he has taken such work to do and complete, and shall bring with him six or four ancient men [recognized experts] of his trade, sworn thereunto, if they are prepared to testify unto the good man of whom he has taken such work to do, that he is skilful and of ability to perform such work, and that if he shall fail to complete such work in due manner, or not be of ability to do the same, they themselves, who so testify that he is skilful and of ability to finish the work, are bound to complete the same work well and properly at their own charges, in such manner as he undertook; in case the employer who owns the work shall have fully paid the workman. And if the employer shall then owe him anything, let him pay it to the persons who have so undertaken for him to complete such work.

"Also:—No one shall set an apprentice or journeyman to work, except in presence of his master, before he has been perfectly instructed in his calling; and he who shall do the contrary, and by the persons so sworn be convicted thereof, let him pay, the first time, to the use of the Commonalty, half a mark, and the second time, one mark, and the third time, 20 shillings; and so let him pay 20 shillings every time that he shall be convicted thereof.

"Also:—No one of the said trade shall take an apprentice for a less term than seven years, according to the usage of the City; and he who shall do to the contrary thereof, shall be punished in the same manner.

"Also:—The said Masters, so chosen, shall oversee that all those who work by the day shall take for their hire according as they are skilled, and may deserve for their work, and not outrageously.

"Also:—If any one of the said trade will not be ruled or directed in due manner by the persons of his trade sworn thereunto, such sworn persons are to make known his name unto the Mayor; and the Mayor, by assent of the Aldermen and Sheriffs, shall cause him to be chastised by imprisonment and other punishment; that so, other rebels may take example by him, to be ruled by the good folks of their trade.

"Also:—No one of the said trade shall take the apprentice or journeyman of another, to the prejudice or damage of his master, until his term shall have fully expired; on pain of paying, to the use of the Commonalty, half a mark, each time he shall be convicted thereof."

In 1473, the *Holy Crafte and felawship of Masons* was granted a coat-of-arms, the grant being confirmed in 1520. The *Fellowship* was incorporated as a Company, in 1411, and re-incorporated by Letters Patent, on September 17, 1677, by the name of the "Masters, Wardens, Assistants and Commonalty of the Company of Masons of the City of London." The minutes of this Company for 1650 contain an entry of money paid by Thomas Moore, Jr., and Richard HERNEDEN for admission to the *Livery upon Acceptance of Masonry*. This *Acceptance* was open to men in no way connected with the mason trade, and appears to have formed a society within the Company. From it sprang lodges which, in 1717, formed the Grand Lodge which became the mother of our present system of Freemasonry.

But in Scotland the development, on documentary evidence, can be traced a whole century further back.

It will be obvious by this time that trying to derive Freemasonry from trade-gilds of Masons is not very satisfactory, except that the gild forms the last stage in a development which sprang from another source. The clue to that source is suggested in the *Fabric Rolls of York Minster*, in the north of England.

#### YORK MINSTER ORDINANCES FOR MASON

The Fabric Rolls of the Minster of York contain the Ordinances for the Masons and other Workmen of the Structure, of the year 1352, 1370 and 1409. The masons had no share in their formulation. The *Ordinacio* was imposed by "the Worshipful Chapter of the Church of St. Peter of York" and required that the masons observe "the ancient usages . . . in the traditional manner." The Master of the stonemasons is sworn to enforce them, and penalty of incurring "God's malison and St. Peter's."

The following brief summaries, while having to do only with York, at three distinct periods, may be accepted as typical of regulations for masons elsewhere in English establishments and largely also on the Continent, more particularly in France.

1352—Work begins at sunrise and continues till the ringing of the bell of St. Mary's; then rest in the lodge until the Master raps at the door, when all return to their labors till noon. *Noonshen* (midday meal) in the lodge. After the repast, the men may sleep in the lodge until the Master or his deputy wakens them to work till first vesper bell. Third vesper bell is signal for more work, till sundown. Non-compliance with the rules is punished by dismissal, the culprit not to be reinstated except on promise under oath—at *his peril*—to observe the regulations punctiliously.

1370—Added is that no *cementarius* shall be hired until he shall have been examined as to the quality of his work and, when found satisfactory, "He shall be sworn on the Book, that according to his ability he will observe and keep sacred all points of this ordinance, honestly and diligently, without equivocation, grumbling or deceit, in all things which concern him, as long as he shall remain a hired stonemason at the building of the church of St. Peter, and that he will not quit work or leave without permission of the Master. Whoever fails to observe this ordinance and violates it, against the will of the Chapter, shall be *struck by the curse of God and St. Peter*."

1409—The masons are designated as *latomi*, a Byzantine term, instead of the Latin *cementarii*. None shall be admitted to the lodge, except by the sanction of the Canons and the Master of the Work. The Master and Wardens (*gariani*) and the older masons must swear, *under penalty of physical suffering*, to be industrious and honest; should they observe collusions or a conspiracy among the workers, they shall make prompt report to the Chapter. A Vicar is appointed supervisor of the lodge [chaplain] with the duty to be there constantly.

The number of hired masons appears to have varied between forty and fifty; but as St. Mary's of York had about one hundred and fifty *lay brothers* at that time, the masons among them may not be accounted for. All were supplied by the Chapter with tunics, gloves and wood-soled shoes.

The regulations of 1352 and 1409 were written in Latin, those of 1370 in the English of that time.

There was as yet no differentiation between artisan and artist. Only the work proclaimed it. They had their traditions and customs, their special feast days and all that, which employers might or might not respect, though ecclesiastic establishments as a rule did. Otherwise they enjoyed no favors which were not accorded to other skilled artisans as well. Nor were they exempt from being *impressed for the King's works* or the Bishop's, as sailors were shanghaied, in New York and on the Pacific Coast, within days of living memory. York Minster had to send a messenger to Nottingham, in 1479, to get back masons carried off to work on the King's castle there.

The Master of Work, or Master Mason, was accorded more consideration. He was frequently pen-

sioned or given employment as sexton, doorkeeper, guide, adviser, after having reached the age limit.

The York Ordinances of 1352 and 1370 are the oldest known documents supplying information about the status of medieval Masons in England.

Here we are dealing with a situation in a *Cathedral*. Back of the Cathedral lies the *Monastery*. These facts point out the next task to be undertaken in our search for the earliest instance of an organization which, beginning in the precincts of the Monastery, in the course of time leads to the Cathedral and then into civil life. This will have to be the subject of a later report, if such is desired.

What we have discussed thus far will be found of considerable importance when we return from our excursion into times which precede the London meeting of 1359 by almost three hundred years.

## The Priestly Order

By J. RAY SHUTE

Amongst the veritable avalanche of High Grades, which made their appearance during the last half of the eighteenth century, we may look for an anterior grade upon which the legend and idea of the more modern Order of High Priesthood was built.

From this multitudinous array of High Grades there were many which assumed the title of priesthood, some of which employed a Melchizedekian legend, and in attempting to point to a definite source for a basis of the American Order of High Priesthood, many writers have selected one or another Grade, without respect for its ritual content, or its history.

To assume that any anterior Grade furnished the legend for the American order, we must first point out the Grade, similarity and the connection with especial regard to history and tradition.

While it is absolutely possible for the American honorarium to have sprung from an imaginative mind on this side of the Atlantic, it seems but reasonable that the germ was born elsewhere and transplanted into an American institution, being adapted to our own peculiar form of Grade workings.

For example, it would not tend to sound reasonable to assume that an Order of High Priesthood, serving as an investiture, would be employed by countries in which the presiding officer of a Royal Arch Chapter did not carry a title of High Priest, hence the unreasonableness of presuming to say that either English or Scotch Royal Arch Chapters ever worked such a Grade, as their presiding officer represents Zerubbabel, and is termed First Principal. In Ireland the presiding officer is Joshua the King, hence lacks the significance which would allow the use of a Priesthood installation service for Irish Chapters. The only solution seems to be that the Order is of strictly American origin, as regards functioning, regardless of the origin of the legend which is the heart of the Grade. Hence we are first concerned with the history of the legend of Melchizedek, as regards an anterior Grade of Priesthood, and this Grade seems to find origin in

the same location as is generally attributed to that of High Knight Templar, Ireland.

Just when the Grade of High Knight Templar was first employed as a Masonic working in Ireland is not finally decided; however, the middle of the eighteenth century seems to be a near-date, so we shall allow that period to suffice. Tradition informs us that almost contemporary with the appearance of this Grade of Christian Chivalry, there appeared a Grade of Christian Priesthood, which formed a *ne plus ultra* of the so called York Rite of later years, namely the system of the Craft, installed Master, Holy Royal Arch, High Knight Templar and the Knight Templar Priest, or as it was later known, "holy Royal Arch Knight Templar Priest," commonly called the Priestly Order. Dates are not available to ascertain the exact date of the origin of the Priestly Order, nor can we with any degree of accuracy presume to suggest a date, but we do have every reason to believe, that the Priestly Order followed the Grade of Knight Templar very closely. Several cuts in "The History of the Grand Lodge of Free and Accepted Masons of Ireland," by Leeper and Crossle, furnish us with evidence of the early working of the Priestly Order, and in respect to internal evidence of later workings, we are privileged to draw conclusions, which are valuable to us in the study.

It is of interest to note that early Encampments of High Knights Templars in Ireland used as a title for the presiding officer, that of High Priest, further several pieces of documentary evidence, show a like title in Royal Arch Chapters, although this, as with the Templars, does not appear so frequent at later periods. However, the title of the presiding officer of the Encampment furnishes us with a germ of connection between the Knight Templar Grade and the Priestly Order. Too, the sequence of the Grades indicates the exact object of the Priestly Order, with respect to the system, it was the final and absolute Christianization and anointing with Priesthood of the possessor of those Grades upon which the Order was predicated. The

working of the Priestly Order varies with the location of the Bodies controlling the Grade. In Ireland the presiding officer took the title of President, with his subordinates, seven in number designated as Masters, Grand Masters, or Pillars, one of these three titles, this of course varying with the Body. The title of the Order seems to have been that of "Knight Templar Priest," with the Bodies taking the name of Union Bands. The seven Pillars or Masters, represented the seven pillars of the tent, or tabernacle, in which the Grade was symbolically worked, and the ceremony of passing these pillars likened unto passing the Veils of a Royal Arch Chapter.

The root-legend of the Grade consisted of that passage of Scripture contained in the seventh Chapter of Hebrews, first to fourth, seventeenth, twentieth and twenty-first verses. "For this Melchisedec, king of Salem, Priest of the most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; without father or mother and without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. For he testifieth, thou art a priest forever after the order of Melchisedec. And inasmuch as not without an oath, but this was he made priest; for these priests were made without an oath; but this was an oath by him that said unto him, thou art a Priest forever after the order of Melchisedec. Also Isaiah-lxi-5-6 is read: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers, but ye shall be named the Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

We can see an identical trend of thought running through these two Grades, and the legend remains in juxtaposition.

When the Early Grand Encampment of Ireland issued warrants for the establishment of Encampments of High Knights Templar in Scotland, we are to assume that the Priestly Order went with the Knight-hood Grades, for we soon find Scotland working the Priestly Order as the crowning Grade of the White series, designating it with the optional title of White Mason. The titles and names, quite naturally suffer a change, as no doubt the Ritual did. Fortunately these early Scottish Rituals are extant, and they furnish us with detailed information of the ceremony of the Grade. The Body of the Order is termed a Tabernacle, the presiding officer High Priest, and the seven line officers Sir Knight Priests and Pillars. The Grade is the forty-first of the Early Grand Rite, and is quite tolerably potent, as regards its Ritualism.

On each Pillar is a lamp or light, and the jewel of the Pillar. The members all wear white robes, the Priests jewel is a triangular plate of metal, with the letters peculiar to the Grade thereon. The High Priest's jewel is surmounted with a mitre. During the course of purging the Pillars we discover that they have come, "From the land of Darkness and are going

"To the land of Light," "In search of that City and Tabernacle set upon a high hill, whose founder and Master is God." They acknowledge the reason to be, "For the Lord is my God," "For the Lord God Omnipotent ruleth and reigneth; Hallelujah for ever." After which the Tabernacle is opened duly, in the name of Melchizedek, King of Peace. The candidate enters the tabernacle in the name of the King of Peace, by the door of faith, through the power of strength, whose way is lighted by the lamp of prayer, and walking in the steps of the faith of our Father Abraham. It follows that in passing the pillars the candidate receives many lessons of enlightenment, which open for him the way to Perfection. At each pillar one of the seven seals are broken; at the first the seal is symbolically broken by and in the name of the Lion of the Tribe of Judah; at the second by the Lamb of God; the third the Prince of Peace; fourth the King of Righteousness; fifth the Great Jehovah; sixth the Gracious Emmanuel; and the seventh Pillar by, and in the name of the true Melchisedek. Arriving within the tabernacle and before the High Priest, the candidate is obligated in the name of Melchizedek and receives the secrets appertaining to the Grade.

In the Scottish working we find some difference to the older Irish working. The pillars employ the use of colored seals, on which are the insignia of their station; also nourishment is offered the neophyte in various forms. The first pillar has a white seal on which is a lion; the second a black seal, with the anchor and a fig for the candidate; the third uses a crimson seal, on which is a sun, and offers apples; at the fourth is the red seal, a star and wine and milk; fifth a purple seal, a heart and water; sixth a blue seal, a soul (winged head) and a mitre, and the seventh pillar has a seal of green, on which is delineated a crown, while wine and bread are offered to the candidate. The ritual fails to state if the food is offered upon the blade of a sword.

While the working of the Priestly Order in both Ireland and Scotland, has long since ceased, not so with England, where Newcastle-on-Tyne has kept the fires of former days feebly burning through the years. It might be said that in Scotland the early grand rite kept working into the first few years of the twentieth century, although Ireland ceased some time during the nineteenth.

The ritual used at Newcastle in 1928 seems to have made little change with the Scottish working; in fact, it very closely resembles it, albeit I do not infer that Newcastle received its working from Scotland; on the contrary, I think indications point toward a mutual reception from Erin. The official title of the English Grade is the "Holy Royal Arch Knight Templar Priest," its body is "The Tabernacle," and its chief officer the V. E. High Priest, with the pillars as line officers.

At Newcastle the ceremony of installation is employed for the proper investiture of the newly elected High Priest of the Tabernacle, which is indicative of the extent of the working of the grade there.

King Ina Tabernacle, No. 4, Taunton, Eng., works the Priestly Order as the *ne plus ultra* of a series of thirty-odd grades. The officers here are the same as at Newcastle.

I have gone into a lengthy discussion and presentation of the Priestly Order, that my readers might fully see just what this Grade employed in the way of ritual working, and just what significance it held relative to the Order of High Priesthood. To the casual observer, it might seem that the Grade has only in common with the American Grade, the legend of Melchisedek. However, this is not altogether true, since we find the Priestly Order predicated its membership on the Royal Arch and Knight Templar Grades. Too, the fact that the earliest mention that we are able to find in Ireland, shows a president as presiding officer, the same as in America, but the most important matter seems to be that early encampment of Knights Templar employed the title High Priest for their command-

ing officer. This furnishes a source of pertinent information in respect to early American working of the Priesthood Grade, since we find these titles used in Ireland, also the earliest mention of the Priestly Order with its similar legend, this with the knowledge that we have of the intimate association of Irish Army Officers in St. Andrews Chapter, Boston, Massachusetts, where the very first record of the conferring of the Masonic Grade of Knight Templar is to be found in the world, not to mention the first working of the Order of High Priesthood, leads us to assume that there is something of import in the belief, that Ireland furnished us an anterior Grade upon which the American Order of High Priesthood was builded.



#### SEPTEMBER ANNIVERSARIES

##### DECEASED BRETHREN

Col. Levn Winder, 16th Governor of Maryland (1812-15) and grand master of that state, was born in Somerset County, Md., September 4, 1757.

Col. Gunning Bedford, Jr., Revolutionary officer and first Grand Master of Delaware (1806-09), became a Master Mason in Washington Lodge No. 1, Wilmington, September 11, 1782.

Andrew Jackson, 7th U. S. President, was present at the first meeting of Greeneville (Tenn.) Lodge No. 3, September 5, 1801, and acted as senior warden *pro tem*.

Gen. Edward Hand, who in 1780 succeeded General Scammel as Adjutant General of the Continental Army, died at Rockford, Pa., September 3, 1802. He was a member of Military Lodge No. 19, on the Pennsylvania Registry.

Edward Bass, first Episcopal Bishop of Massachusetts and, in 1768, Grand Chaplain of the Grand Lodge of that state, died at Newburyport, Mass., September 10, 1803.

James Knox Polk, 11th U. S. President (1845-49), was raised in Columbia (Tenn.) Lodge No. 31, September 4, 1820.

Earl Roberts, British army officer who served with distinction in India and South Africa, was born at Cawnpore, India, September 30, 1832, and became Senior Grand Warden of the Grand Lodge of England in 1895.

Gen. Joseph Wheeler, distinguished officer of the Confederate Army, was born at Augusta, Ga., September 10, 1836, and was a member of DeMolay Commandery No. 14, K.T., Decatur, Ala.

Stephen A. Douglas, who in 1860

opposed Abraham Lincoln for the presidency, was exalted in Quincy (Ill.) Chapter No. 5, R.A.M., September 3, 1847. On September 6, 1866, the State of Illinois erected a monument to his memory, the cornerstone of which was laid by the Grand Lodge of Illinois, President Johnson attending the ceremonies.

Col. Robert G. Sharman-Crawford, Grand Commander of the Supreme Council of Ireland (1927-34) and Provincial Grand Master of Down, was born September 7, 1853, at Dublin.

Marshall P. Wilder, famous entertainer and humorist, was born at Geneva, N. Y., September 19, 1859, and was a member of St. Cecile Lodge No. 568, New York City.

Sir Thomas F. Halsey, Deputy Grand Master of the United Grand Lodge of England (1903-27), was exalted in Watford Chapter No. 404, R.A.M., September 28, 1863.

George Fleming Moore, 13th Grand Commander of the Southern Supreme Council, was initiated in Rockford (Ala.) Lodge No. 137, September 27, 1873.

Henry L. Palmer, who served several terms as Grand Master of Wisconsin, was elected Grand Commander of the Northern Supreme Council, September 17, 1879, holding this office for thirty years.

John Philip Sousa, famous bandmaster, was passed in Hiram Lodge No. 10, Washington, D. C., September 2, 1881.

Leon M. Abbott, Grand Master of Massachusetts (1917-20), received the 33rd Degree, September 18, 1906. On September 23, 1909, he became an Active Member of the Northern Supreme Council, which was followed in September, 1911, by his election as Lieu-

tenant Grand Commander. On September 21, 1921, he was elected Grand Commander.

Harry C. Walker, who in August, 1932, became Grand Master, K.T., U.S.A., received the 33rd degree at Buffalo, N. Y., September 15, 1908. On September 17, 1919, he became an Active Member of the Northern Supreme Council, and was, on September 16, 1930, appointed Deputy in New York State.

Thomas L. James, U. S. Postmaster General under President Garfield, and a member of Hamilton (N. Y.) Lodge No. 120, died September 11, 1916.

Robert I. Clegg, Masonic editor, 12th president of the National League of Masonic Clubs, and at the time of death president of the Philaethes Society, received the 33rd degree at Chicago, September 21, 1920.

Warren G. Harding, 29th U. S. President, was elected to receive the 33rd degree in the Northern Jurisdiction, September 22, 1921, but passed away before this honor could be conferred upon him.

Edwin Denby, Secretary of the Navy in the Harding Cabinet, received the 33rd degree at Boston, Mass., September 16, 1924.

Francis S. King, Active Member in Wyoming of the Southern Supreme Council and Grand Master of that state (1907), died at Cheyenne, September 18, 1933.

Arthur Seligman, Governor of New Mexico (1931-33) and a member of the Scottish Rite Bodies at Santa Fe, died at Albuquerque, September 25, 1933.

##### LIVING BRETHREN

John G. Richards, former Governor of South Carolina and a member of Barron Lodge No. 261, Heath Springs,

S. C., was born at Liberty Hall, S. C., September 11, 1864.

Lee E. Thomas, Past Grand Master of Louisiana and a 33rd degree member of the Southern Jurisdiction, was born at Marion, La., September 23, 1866.

Allen T. Treadway, U. S. Representative from Massachusetts, was born at Stockbridge, Mass., September 16, 1867, and on September 28, 1933, was elected an Active Member of the Northern Supreme Council.

James H. Price, Lieutenant Governor of Virginia and Past Grand Master of that state, was born at Roncesville, W. Va., September 7, 1881, and since 1928 has served as Imperial Recorder of the Mystic Shrine.

Theodore Christianson, U. S. Representative from Minnesota and former Governor of that state, was born at Lac qui Parle, Minn., September 12, 1883, and is a member of the Scottish Rite Bodies at Minneapolis.

Otto Kruger, motion picture star, was born at Toledo, Ohio, September 6, 1885, and is a member of Ivanhoe Commandery No. 36, K.T., New York City.

John Charles Thomas, operatic singer and member of Ivanhoe Commandery No. 36, K.T., New York City, was born at Meyersdale, Pa., September 6, 1890.

James B. A. Robertson, former Governor of Oklahoma (1919-23), was raised in Chandler (Okla.) Lodge No. 58, September 18, 1900. On September 6, 1905, he was exalted in Chandler Chapter No. 51, R.A.M.

Charles A. Conover, General Grand Secretary of the General Grand Chapter, R.A.M., U.S.A., since 1912, received the 33rd degree at Boston, September 17, 1907.

Earl C. Mills, Past Imperial Potentate of the Mystic Shrine, became a member of Za-Ga-Zig Shrine Temple, Des Moines, Iowa, in September, 1909. On September 12, 1912, he became a Royal and Select Master at Des Moines.

Delmar D. Darrah, Masonic editor and Deputy in Illinois for the Northern Supreme Council, received the 33rd degree, September 21, 1909, and on September 21, 1911, became an Active Member of the Supreme Council.

Melvin M. Johnson, Grand Commander of the Northern Supreme Council and Past Grand Master of Massachusetts, received the 33rd degree, September 15, 1914. On September 23, 1920, he became an Active Member of the Supreme Council, and on September 27, 1933, was elected to his present position.

Edgar A. Guest, poet, humorist and lecturer, received the 33rd degree at Boston, September 20, 1921.

Dr. Cloyd H. Marvin, president of

George Washington University, received the 32nd degree at Los Angeles, Calif., September 13, 1922.

Dr. Arthur C. Parker (Ga-Wa-So-Wa-Neh), a full-blooded Seneca Indian, received the 33rd degree in the Northern Jurisdiction, September 16, 1924.

Arthur R. Robinson, U. S. Senator from Indiana, received the 33rd degree in the Northern Jurisdiction, September 16, 1924.

George II, former King of Greece, was initiated in Wallwood Lodge No. 5143, London, Eng., September 16, 1930.

#### QUEEN OPENS NEW

##### SCHOOL FOR GIRLS

In the presence of over 5,000 members of the Masonic fraternity and their ladies, the Queen of England performed the opening ceremonies of the new Senior School at Rickmansworth Park, Hertfordshire, on June 27, 1934. The building for the school, the cornerstone of which was laid July 16, 1930, by the Duke of Connaught, Grand Master of the United Grand Lodge of England, is one of a number of structures of the senior department of the Royal Masonic Institution for Girls, founded March 25, 1788.

The Queen was received by such eminent personages of England and Ireland as Viscount Hampden; Lord Amphil, Pro Grand Master of the United Grand Lodge of England; the Earl of Donoughmore, Grand Master of the Grand Lodge of Ireland and Grand Commander of the Supreme Council, Scottish Rite of that country, and the Marquess of Hartington, trustees of the Institution. Among those seated with the Queen on a dais erected for the occasion were: the Lord Bishop of St. Albans; Adm. Sir Lionel Halsey, Provincial Grand Master for Hertfordshire, and Sir Colville Smith, Grand Secretary of the United Grand Lodge.

In presenting the Queen, Lord Amphil said in part: "May it please your Majesty—I beg leave to speak on behalf of all these here assembled, and the first thing I have to say is that Your Majesty's gracious presence fills us with gratitude and delight. Long ago, indeed as soon as the foundation stone of this splendid group of buildings had been laid by our Grand Master, the Duke of Connaught, we set our hearts on the hope that Your Majesty would be pleased to inaugurate the establishment of our Girls' School in its new home."

He then recounted the reasons for the expressed hopes of the Grand Lodge officers by stating that as Princess Victoria Mary of Teck the Queen visited the school in 1891 and again in 1912 in person; that her son, the Prince of Wales, presided at the annual fes-

tival in 1927 when "the unprecedented and colossal sum of £200,000 was raised;" that her son-in-law, Lord Harewood presided five years later when £124,000 was contributed, and that the festival was graced by the presence of the Queen's daughter, the Princess Royal.

The chair occupied by the Queen was one of a set of 25 given the Institution in 1795 by Caledonian Lodge No. 134, London. It had been occupied by her when in 1912 she made a surprise visit to the schools, and by the Princess Royal in 1927 at the presentation of prizes to the children at Clapham, and in the same year by the Prince of Wales when he presided at the Girls' festival at Royal Albert Hall. Brass plates record these and other notable occasions when this particular chair was occupied.

Following the ceremony the Queen, accompanied by the matron of the Institution, Lord Amphil and members of the executive committee inspected the building.

#### SYMBOLIC FREEMASONRY IN NEW HAMPSHIRE

A book upon Freemasonry has been compiled by Harry M. Cheney, 33°, of Concord, N. H., which contains brief sketches of the five lodges established by Massachusetts, previous to the creation of the Grand Lodge of New Hampshire; the birth of the Grand Lodge of New Hampshire, on July 8, 1789; quick sketches of the 103 lodges chartered by the Grand Lodge of New Hampshire, together with their charter members; all that is known about five military or army lodges, established by the Grand Lodge of New Hampshire, attached to as many volunteer regiments in the Civil War; the names of 960 Master Masons, with their lodge membership, who were members of our lodges when they were in the World War; a chronology of major and important Masonic events, in New Hampshire, from 1735 to 1934; brief sketches of the 21 men who have been grand masters, followed by the name, lodge membership, year of service of the men who have been deputy grand master, senior grand warden, junior grand warden, grand treasurer, grand secretary—the elected officers.

The book contains a portrait of New Hampshire's first grand master, Major General John Sullivan, and eleven photographic copies of old and important documents. By order of the grand master, it carries a portrait of the grand secretary.

Printed by the Rumford Press, of Concord, the paper, binding, workmanship, is of the best. Rich and dignified in its every quality, it is a book Masons will be proud to own. On April

15, 1934, there were 14,337 Master Masons belonging to New Hampshire lodges. The number of copies to be printed is 750.

The price is \$5.00 per copy, postpaid. Mail all orders, with your check, to Harry M. Cheney, 44 South Main Street, Concord, N. H. The book will be promptly sent you after the edition has been completed and delivered.

#### CANADIAN SUPREME COUNCIL

The Scottish Rite Supreme Council of Canada recently suffered a severe loss in the passing away of two outstanding members, namely, William H. Ballard and Edward H. Cairns.

Mr. Ballard was elected Grand Secretary General of the Supreme Council of Canada in September, 1904, serving in that capacity for nearly thirty years. Within the last few months his physical condition made it necessary for him to give up active work and his passing occurred on Saturday, August 4.

Mr. Cairns was, at the time of his death, which occurred the 8th of August, Deputy of the Canadian Supreme Council of New Brunswick. Both of these eminent Masons contributed much of their time and talent in the interests of Scottish Rite Masonry in the Dominion.

#### ROSCOE POUND

##### AT MILWAUKEE

By J. A. FETTERLY

"I have but little patience with those who are asking today 'what can be done to bring Masonry up-to-date'? If we brought it 'up-to-date' today, it would again be 'out of date' tomorrow. It is my opinion that Masonry has more to offer the Twentieth Century, than the Twentieth Century has to offer Masonry."

In these terse words Dean Roscoe Pound of Harvard University Law, outstanding authority on Masonic jurisprudence and Masonic history, paid his respects to the Modernist who is continually voicing his impatience with "cut-moded" Freemasonry, its forms, ritual and symbolism.

Dean Pound was an active figure at the annual session of the American Bar Association in Milwaukee, August 27-31. Taking advantage of the opportunity, some forward-thinking members of the Craft arranged for a conference with the eminent educator and Masonic authority. As a result of that inspiration, twelve Milwaukee Masons were privileged to listen for one hour to one of the most interesting and instructive informal lectures possible to conceive.

While he is best known for his writings on Masonic jurisprudence, Dean Pound demonstrated that his studies and Masonic reading have carried him

along the whole gamut of Masonic literature including history, ritualism, symbolism and philosophy, as well as jurisprudence. This was demonstrated at one stage of the conference when the Dean consented to attempt to answer questions. His answers, while admittedly not always exact, were at all times responsive and instructive.

"Owing to my somewhat arduous duties," said he, "I have not been able in recent years to do the Masonic reading and writing that formerly occupied so much of my time. In fact, I have practically done no writing along that line since 1919. I hope, sometime before I die, to have the opportunity of resuming my studies and writings. I particularly hope to find time to write something on the subject of Masonic symbolism. To my mind that field offers rich opportunities to the student and thinker and, frankly, I believe there is much misinformation, as well as lack of information, extant along that line."

The speaker expressed the conviction that there is nearly as much misinformation regarding our symbolism as there has been regarding Masonic history.

One question asked the Dean brought out an interesting and thought-provoking answer.

"Dean, do you believe Masonry has a future?"

"I do," he said, "most sincerely. There are three great fields or agencies which influence humanity. One, having to do with our material well-being, has for its agency our governments, laws, etc. At the other extremity is that field having to do with our spiritual welfare and is expressed by our church life and activities.

"Then there is a third field as large, or larger, having to do with our moralities that has no visible voice or agency of expression. I firmly believe that Masonry can, and should, function as such agency. Free from the shackles of isms, creeds or party lines, it seems to be peculiarly fitted for such a part in our human development."

Other subjects discussed embodied the views of the distinguished guest on history, the development of our rituals and degrees and other interesting subjects. All intensely instructive, but space and the imperfections of memory make their review impractical. *Freemasonry could well afford to make it possible for such men as Dean Pound to devote their time and talents to its study and exposition.*

Those present at the conference included: Andrew D. Agnew, M.E. Grand Master, K.T.; Walter H. Braun, Com. on Education Grand Chapter R.A.M.; Harold W. Conell, P. Com.-in-Chief, Wis. Consistory; Harry A. Crosby, Com. on Education, Grand Lodge;

James A. Fetterly, Editor, *Masonic Tidings*; Herbert N. Laffin, P. Grand Master; George F. Lounsbury, P. Most Wise Master; George C. Nuesse, Com. on Education, Grand Lodge; Phil. A. Roth, Supt. Masonic Service Bureau; Silas H. Shepherd, Com. on Education, Grand Lodge; Wm. F. Weiler, Grand Secy.; Frank M. Weinhold, J. Com.-in-Chief, Wis. Consistory.

#### WILSON A. SPIERS

Funeral services for Wilson Alexander Spiers of Arlington, Massachusetts, well-known brick manufacturer, president and treasurer of the Spiers Brick Company of Rochester, N. H., with an office in the Statler building in Boston, and also president of the Consolidated Brick Sales, Inc., of Boston, were held Saturday afternoon, Sept. 8, at 1:30 o'clock in the A. E. Long Memorial chapel, 4 Beech street, North Cambridge. Services were conducted by the Rev. Dr. C. Leslie Glenn of Christ Church, Cambridge. The body was taken to Exeter, N. H., for interment.

Mr. Spiers, who died Thursday night, Sept. 6, at his home, 218 Crosby street, Arlington, following a week's illness from heart trouble, was born in Chicopee, Dec. 14, 1862. He was one of the best known brick manufacturers in New England. He had been in the business for 40 years, taking care of the sales end of the business in Boston, while his brother, Frank Spiers, had charge of the manufacturing operations in Rochester. He had been a resident of Arlington for the past nine years, but prior to that lived in Cambridge for a long time.

He was prominent in Masonic circles. He was a member of Columbian lodge, A. F. and A. M., in Boston, and was a 32d degree Mason, belonged to St. Bernard Commandery No. 12, Knights Templar, and the Belmont Springs Country Club.

Surviving are his wife, a son, Paul Harmon Spiers of Belmont, and a brother in Rochester. The son is engaged in the father's brick business.

#### A MEMORY OF THE

##### BRITISH MEMORIAL

##### DEDICATION

"I believe this is the most representative Masonic gathering the world has ever witnessed, and we may here present an object lesson of which the nations of the world might well take notice. We have gathered from the four quarters of the globe, representing different languages. Yet we meet as Brethren, and address each other as Brothers. There is no sealed contract or bond of union to unite us together, apart from the common desire to elevate the moral standard and improve the well-being of the citizens of our re-

spective countries. It has been a great pleasure to us to meet the representatives here of the other jurisdictions, and especially of our brethren from across the line, from the United States. Canada is frequently referred to as the interpreter between Great Britain and that great Republic. We are somewhat proud of that title, and think we have done something to justify its application to us. We further believe that Freemasonry has played no unimportant part in maintaining peace between our two countries for the last 120 years. There are no battleships on our Great Lakes; there are no fortifications on our borders; there is not a single policeman guarding the frontier; but there are scores of Masonic lodges on either side, and it is a matter of daily occurrence that visits are exchanged between those lodges, and the goodwill established by those exchanges of visits in far-reaching and spreading in an ever-widening circle."

—W. S. Herrington, Canada.

#### ENLIGHTENMENT NEEDED

"The Craft needs, too, the touch of quicker minds, of highest reach of insight, that shall give to them a greater thirst for knowledge. This imposes a larger contribution from Masons intellectually equipped, able by their spirit of loyalty and service to give emphasis to Freemasonry's fundamentals, the wisdom of its rational belief in the Fatherhood of God, and the brotherhood of man. These potential benefits, that would accrue to the Craft, of well-informed leadership, competent to translate their knowledge into plain terms that could be easily assimilated by the understanding mind, would be salutary and informative, indeed a great desideratum.—P. G. M. Rogers, Wisconsin.

#### NO MASONIC CAMPAIGN

##### AGAINST ROME

The following quotation is from the address of Past Grand Master Melvin M. Johnson, of Massachusetts, made at the dedication of the Washington Masonic Memorial, and is given here because it relates to a subject much discussed and concerning which unfortunately there is much confused thinking: "A widely heralded and disseminated biography of George Washington, published last year, states that, in his time, Freemasonry 'had already begun its campaign against Catholicism.' This statement is utterly false.

"No authoritative spokesman of legitimate and recognized Symbolic Freemasonry has ever engaged in a campaign against or antagonized any religion. Freemasonry never has been, is not now and never will be a party to the reviling of any faith, creed, theology, or method of worship.

"The Bull of Pope Clement XII in 1738, and other later Papal Bulls and Edicts, one as recent as 1884, have scathingly denounced Freemasons and Freemasonry. Of the reasons assigned, two are based on fact; one, that Freemasonry is tolerant of all religious creeds; the other, that oaths of secrecy are demanded. All other reasons given are incorrect; so wrong, indeed, that we of the Craft wonder how it was possible that anyone could have been persuaded to proclaim or ever believe them.

"Freemasons are human. It is human to resent the definitive condemnation and proscription, officially proclaimed by the Roman Catholic Church, of an institution which our brethren love and revere. As a result, certain members of our Craft have replied with some asperity. The Masonic Fraternity, however, is totally devoid of bigotry and intolerance.

"Many members of the Roman Catholic Church have held Masonic membership and office. Until they were ordered out of our Fraternity, one-half of the Masons in Ireland were of that faith. A Papal Nuncio, as a Freemason, laid the corner-stone of the great altar of the Parisian Church of St. Sulpice (1733). Some eminent Catholics have held the highest possible office in the gift of the Craft, that of Most Worshipful Grand Master (e.g. the Duke of Norfolk, 1730-31; Anthony Brown, Viscount Montacute, 1732-33; Benedict Barnewall, Viscount Kingsland, Ireland, 1733-34; Robert Edward, Lord Petre, 1772-77). If that Church sees fit to bar its members from belonging to our Fraternity, it has a perfect right to do so. It is the sole judge of the qualifications of its own members. Freemasonry, however, does not bar an applicant for its degrees because he is a member of that, or of any other church. Whether or not he can be true, both to his church and to the Fraternity is a question the applicant's conscience must determine. Belief in his sincerity and fitness will be determined by the ballot box.

"No discussion of the creed of any church is permitted within the tiled lodge room, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism, but of respect. It could not be better stated today than it was by Worshipful Brother George Washington himself in a letter (December, 1789), to the Roman Catholics of the United States in which he said, 'May the members of your society in America, animated alone by the true spirit of Christianity, and still conducting themselves as the faithful subjects of our Free Government, enjoy every temporal and spiritual felicity.'"

#### A QUIANT RELIC

A most interesting item in the Grand Lodge Library and Museum of Ireland, is the notice to Grand Lodge of the gift of a curious old manuscript dating back to the year 1550. In the Grand Lodge report it is reproduced in facsimile. It reads as follows:

"Reseyd off Nycolas Bryggam one off the / tellers of the Reseyt off the Echekyre the / sm off one hndred pounce by verty off a warand / de Rycete from the Kyngs ensell beryng / datte the iijj off Awgust 1550 to be / payd to Nycolas Ellys the Kyngs Mas-t'r / Masn and to John Russell ys graes / ys Mast'r cerpentere for the Kyngs / wykys to be dn at Westmest'r yn wytnys / here off y haw wretyng this byll / and subscrybyd my name the xvij day / off Awgust 1550 by me Nycolas Ell's."

#### HOLD TO THE OLDER ORDER

"We concede that the harsh penalties of the Masonic degrees may, in a sense, seem out of tune with the high moral standards of the obligations themselves, but it seems to us that their very extremeness saves them from ever being taken literally.

"Men who are admitted into Masonry in our time are presumed to be intelligent and enlightened, and we believe that the candidate must instinctively feel that the penalty is merely a symbol which readily conveys the very meaning that it is now proposed to write specifically into the ritual.

"We believe that the rugged beauty of the Masonic work will be impaired if we do not leave something to the imagination of the candidate. Not the least among the endearing charms of the ritual is its archaic style, in which the allegorical penalties produce vivid and lasting mental images. We fear Masonry will lose more than it might gain if it becomes too modern in its form."

#### EDUCATIONAL CHARGE

Masonry must always see to it that the sources of our educational system be freed from pollution and thereby prevent the germs of disintegration from invading our commonwealth. Masonry must see to it that its glorious history in support of public education be not dimmed by apathy and indifference, but be ever on the alert in an effort to build up a true system of education which shall not only be a bulwark of our liberties, but proof against the assaults of any and all enemies of true public education. Masonry must ever be the beacon light that will lead our people out of the morass of stupid fatalism, gloomy despair, and corroding ignorance, to a citizenship of loyalty to the Government of the country—our country in which we live.

#### THE TUCKER APRON

The Grand Lodge of Vermont recently accepted the gift of what is called the Tucker Apron. It is described as follows: It was made in London, England, and was presented by John Jacob Astor, 1st, to M. W. Elisha W. King, Grand Master of the Grand Lodge of New York, April 18, 1827. His daughter, Mrs. Jahaziel Sherman, of Vergennes, Vt., presented it to our Grand Master, Philip C. Tucker, in 1854. At his death it was passed on to Philip C. Tucker, 2d, of Texas, who was Most Worshipful Grand Master of the Grand Lodge of Texas from 1868 to 1869.

It has thus been worn by three Grand Masters: Elisha W. King, of New York, from 1826 to 1827; Philip C. Tucker, of Vermont from 1854 to 1861; Philip C. Tucker, of Texas, from 1868 to 1869.

#### A RHODE ISLAND PROBLEM

The executors of an estate having declined to pay a bequest to a lodge, on the ground that the lodge, having surrendered its civil charter to Grand Lodge, had no legal standing, the grand master suggested that in those cases a form of release should be issued by the grand secretary and signed by the grand master, surrendering to the lodge any claim the grand lodge may have to the bequest. The jurisprudence committee reported at length in the matter and came to the conclusion that neither constitution nor general regulations gave the grand master the right to release any property right of grand lodge and that no such release should be issued without specific authorization. This is, of course, sound legal advice.

#### RELIEF A PERSONAL MATTER

In order to reach a proper understanding of the matter of Masonic relief it must first of all be borne in mind that the only responsibility resting upon the fraternity is a personal one—the personal responsibility of every member of the fraternity to contribute to the relief of a distressed brother so far as he can do so without affecting his own welfare or that of those who are dependent upon him. That obligation is, of course, a positive one in so far as it concerns those who are associated with him in his particular lodge. Many lodges have anticipated this demand upon their individual members and have with foresight accumulated over a period

of years substantial relief funds. In many cases however, the lodges have made no provision for such demands and in some cases have felt that even annual dues were unnecessary. It is not strange therefore that in a period such as we are now experiencing, these lodges find it most difficult to meet the demands that are made upon them for relief.

#### THE TEXAS CHARTER

"The charter of the first Masonic lodge in Texas was carried through the battle of San Jacinto in the saddlebags of immortal Anson Jones, and since that time the Masons of Texas have stood openly, unqualifiedly and consistently for the principle of law and order, which guarantees to every citizen freedom, and have placed their great

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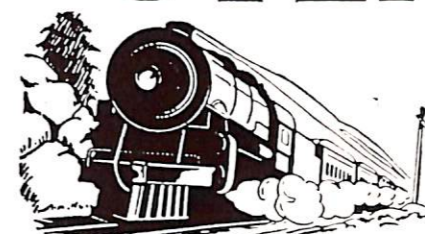
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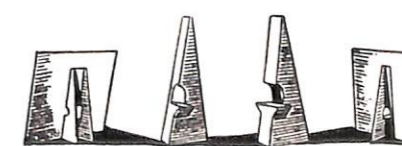
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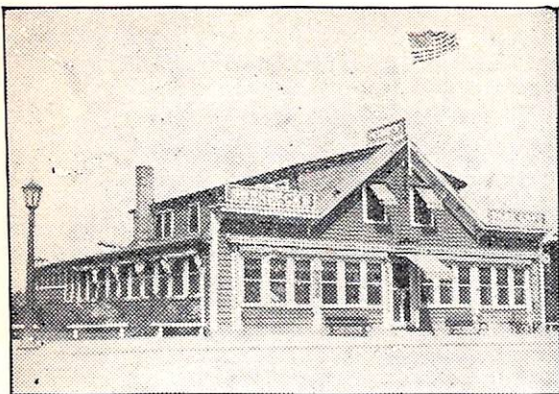
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### ASSETS OF AGE

"The assets of old age should not be made up of memories alone. Old age gives to us an intelligent knowledge of the fabrication of perfected intelligence. Gives us knowledge of how to use life and not abuse it. Gives us a knowledge of how to use glasses when our eyesight begins to fade and how to prepare them. Gives us a thought of caution when we would overdo. Gives to us a keener value of real friendships. Gives us that ability to place the cross above the dollar and above all; gives to us that mature intelligence that compels us to realize that life in all its beauty, in all of its comprehensiveness is of a more inestimable value than anything else; thus, we cling to it."

—G. A. Pettigrew, So. Dakota.

### PRACTICAL PHILANTHROPY

In North Dakota recently it was reported that the widow of a former member of a lodge was in distress. The widow was pressed for means to carry on. Her home needed painting and fixing. So the brethren decided to do something more practical than uttering mere words of sympathy. Led by the worshipful master—himself a painter and decorator—they fixed up the house without and within. Woodwork was repaired. Windows were healed. Labor and cash were donated. Some 30 men figured on the job and it is unnecessary to state that the workers had as much joy in doing the job as the good woman had in seeing it done. Masonic Service. And more: The lodge has pledged itself to do one constructive piece of work each year in order to demonstrate to themselves and others that there are meaning and majesty in the idea of Masonic service and education. Here is a suggestion for New England lodges to consider. What the cumulative result of such an effort on the part of the hundreds of lodges hereabouts would be is obvious.

### MASONIC RELIEF PROBLEMS

The practical aspects of Masonic relief are receiving needed attention in many grand jurisdictions. During the years when ample revenue was available the expenditures for relief increased materially, reflecting the charitable impulse which animates members of the fraternity. With substantial decrease in income, both on the part of grand lodges and subordinate bodies, there comes the necessity of closer computation of the amounts which may be dispersed, and, what is equally impor-

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tant, a searching inquiry and analysis of the methods employed, having in mind ascertainment whether the fullest measure of results is being obtained from the disbursements made.

Into the picture immediately comes the question whether the craft has undertaken too extensive a program of charity, particularly as represented by its homes, orphanages, hospitals and similar institutions. Probably an overwhelming majority of Masonic leaders will maintain that the program has not been too extensive, but an increasing number of grand masters are regretfully pointing out that unless sufficient revenue can be obtained to conduct these institutions the cold fact remains that the program is too extensive, or at least too expensive. It is also frequently asserted that while in ancient times charity was an incidental part of Masonry, it has in later years become a dominant feature, to the detriment of other essential activities of the fraternity. While the cautious brethren who are peering into the future are likely to increase in number if purses continue to become leaner, the general view is that Masonry without charity is not Masonry and that Masonic charity must continue to be as constant as the returning wants of the distressed widow and the helpless orphan.

The chief problem then is to co-ordinate and correlate the various forms of relief in order that the relief dollar may accomplish to the greatest extent the purpose to which it is to be applied. With all respect for the opinion of those who believe that the exercise of charity is an individual duty, as distinguished from organized relief, it is indisputable that haphazard giving is attended by wastage and imposition that can be largely overcome by intelligent supervision and investigation by trained workers.

A splendid review of relief conditions is found in an address delivered by Brother Earl K. Bitzing, Past Grand Master of North Dakota, at the annual conference of Grand Masters held at Washington, D. C., last February, which was published in a recent issue of the *Masonic Chronicle*, and which will repay close study. While Brother Bitzing applied his remarks principally to the functions of the boards constituting the Masonic Relief Association of the United States, his statements apply with equal force to all relief activities of the fraternity, including the "haphazard and spur-of-the-moment" relief extended by individuals, that of particular lodges and voluntary associations of members and grand lodge institutional work. There are no figures available of the total amount involved in the work of all these agencies, but if the statement made by a past grand

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master of New York that a survey disclosed that the constituent lodges in that state had spent in excess of one million dollars for the relief of members and their dependents in a single year is accepted, it can readily be seen that the grand total will reach startling proportions.

Brother Bitzing asserted that the matter cannot be longer looked at from a purely sentimental standpoint, but that business principles must be followed, to the end that justice is done, impostors curbed, and that we get the most value out of the money spent, and declared that there is need for proper understanding by constituent lodges and individuals of the whole relief problem. He referred to the fact that there is an aversion to permitting members of the craft to accept assistance from public relief, and stated that he could see no reason for feeling that there is any disgrace in accepting such assistance. The speaker discussed the problems brought about by the migratory habits of many members, with resulting interjurisdictional complications, and many other features of this important subject.

—Masonic Chronicler.

### HIDDEN ANTIQUITY

About two hundred yards from the Birkenhead entrance to the new Mersey Tunnel in England stand the fragmentary remains of the Priory of the Blessed Virgin and St. James.

Although the extreme drabness of this ancient Priory's situation is slightly relieved by the greensward of the adjoining St. Mary's Church and graveyard, it is doubtful if time has dealt more unkindly with any monastic house in Britain. From its erection eight centuries ago, until about 1820, the Priory windows looked out over meadows and pastures sloping gently away to the banks of the broad Mersey estuary and Tranmere Pool. If it lacked the exquisite setting of Fountains or Furness, the situation of Birkenhead Priory, before its metamorphosis, must have been one of considerable pastoral charm.

And then came the shipbuilder. Today the shipyards, slums, and tenements, which are this venerable building's near neighbors, so completely encompass it that its very existence is known only by hearsay to most of the inhabitants of the borough in which it is, by many centuries, the oldest building.

It is, perhaps, interesting to recall that the Priory provides a link between Birkenhead and George Washington. The association is slight, but any connection, however remote, with the first President of the United States is worthy of record.



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Shortly after the dissolution of the religious houses in the early sixteenth century, a licence was granted for the performance of divine service in the Chapter House of the Priory. Until the building of the present St. Mary's Church in 1819, it was customary for the families of the few farmers and cottagers in the locality to resort to the Chapter House on Sundays.

The curate administering to the spiritual needs of this small community from 1745 to 1748 was the Rev. Robert Washington, who, for a time was also curate of Bidston. The Birkenhead curate and George Washington were distantly related, and there is circumstantial evidence that during his Birkenhead ministry Robert Washington was in the habit of corresponding with his young colonial kinsman. In his will, dated July, 1799, the latter bequeathed to Lord Fairfax "a Bible, in three folio volumes, with notes, presented to me by the Right Reverend Thomas Wilson, Bishop of Sodor and Man."

Thomas Wilson was born at Burton-in-Wirral in a cottage still standing opposite to the gates of Burton Manor House. In 1697, at the age of 34, he was presented with the Manx bishopric by the Earl of Derby.

Bishop Wilson's three-volume Bible, with his Notes and Commentaries, was published in 1752—three years before his death. At that time George Washington was an unknown young man of 20. It is reasonable to assume that he was brought to the notice of the bishop by the Birkenhead curate. This assumption is strengthened by the fact that Robert Washington was appointed curate of Burton in 1750, and held the living for eight years. He would be well acquainted with Bishop Wilson, who, throughout the whole of his long life, kept in touch with Burton affairs.

Robert Washington's name appears in the Birkenhead Chapelry Registers, which are now in the custody of the vicar and wardens of St. Mary's Church. It appears also in the list of Burton incumbents affixed to the wall in the village church.

S. A. H.

### PROUD OF HIS AFFILIATION

"Private" Paul Truitt, aged 92, of Portland, Ore., a member of the 7th Indiana Infantry during the Civil War, noted a news item in which Mr. Willis T. White, Sr., aged 88, of Port Orford, Ore., claimed to be the oldest Mason in the United States. This was a challenge to "Private" Truitt so he betook himself and wife to a newspaper office in Portland and presented an editor his initiation certificate issued by Lawrenceburg (Ind.) Lodge No. 4.

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September 4, 1865, and said, "There  
you are, my lad; let 'em beat that."  
"Yes, sir, right after the Civil War  
I joined the Masons, and if any one is  
going to get credit for being the oldest  
Mason in the country I want my share  
of it," he declared.

Mr. Edward W. Foy, of Oregon,  
who joined a Masonic lodge in Mt.  
Morrit, N. Y., in 1866, also met Mr.  
White's challenge. Thus far Mr. Truitt  
holds the present longevity record in  
the fraternity for the State of Oregon.

Mr. Truitt, who has lived in Ore-  
gon for the past 30 years, served as  
marshal of the City of Lawrenceburg,  
Ind., at one time.


**BUILD UP MASONIC MORALE**

"Upon each of us lies the duty of  
building up our Masonic morale. Let  
us be on the march again, with a song  
of optimism and cheer upon our lips,  
with a good-bye to the blues and all  
those dirges that we were wont to  
chant in a minor key. The depression  
has taken toll of our membership rolls;  
that, however, is not our greatest haz-  
ard; our greatest danger is that those  
who remain shall not move along with  
a united front toward those new objec-  
tives that we should set for ourselves—  
a new love, Brother for Brother, born  
of the fires through which we have  
passed, and purged of all rancor and  
suspicion; a new devotion in every  
heart to the ancient principles of Free-  
masonry; a new determination to weave  
into the fabric of our lodge and grand  
lodge organization a finer and a bet-  
ter quality of Masonry than we have  
ever known in the past. To the real-  
ization of these objectives I, your  
grand master, dedicate my time, my  
energy, my life. To you, my brother  
Masons, I earnestly make appeal for  
cooperation and support in these un-  
dertakings."—R. Elliott Owens, Grand  
Master, N. Y.

**HINDENBURG AND  
FREEMASONRY**

With the passing of Field Marshal  
von Hindenburg one is reminded that  
the name of the late German president  
was diplomatically missing in connec-  
tion with the recent Masonic upheaval  
in that country. It can, however, be  
safely assumed that he had little sym-  
pathy with the edicts emanating from  
Herr Hitler or the vile outbursts of  
his erstwhile Chief of the Staff, Field  
Marshal von Ludendorff, against Free-  
masonry and its connection with Juda-  
ism.

In a pamphlet published in 1927 by  
the latter resourceful and capable sol-  
dier with the alarming title, "Annihila-  
tion of Freemasonry by Revelation of  
its Secrets," the author strives to prove  
that the whole dependence of Freema-



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sonry and its ultimate goal is Judaism.  
"Always and everywhere the secret of  
Freemasonry is the Jew."

When Ludendorff's friends sought to  
win the late President Hindenburg  
over to the view of his old Chief of the  
Staff, Hindenburg, who was not a Ma-  
son, replied: "I know quite well what  
I am to think of Freemasonry; my  
grandfathers were Freemasons, and  
they would certainly never have be-  
longed to an association whose aim was  
to place the world under the domina-  
tion of the Jews."

Hindenburg's grandfathers were  
Generalartzt Dr. Schwickart and Gen-  
erallandschaftsdirektor Otto Ludwig  
von Beneckendorf; the latter was a  
member of the Lodge Zurgoldenen  
Harfe in Marienwerder for fifty years.  
His great grandfather, Johann Otto  
Gottfried von Beneckendorf was also a  
Mason initiated in the Lodge Zu den  
drei Kronen, Königsberg, in 1776.

—The Freemason.

**MASONIC SECRETARIES  
AND THEIR SALARIES**

In the program of retrenchment and  
economy which has been rampant for  
the last few years the pruning knife  
has fallen heavily on the compensation  
allowed the lodge secretary, probably  
because in most cases he is the highest  
paid officer and therefore becomes the  
logical target for the economist. A few  
grand secretaries have also been vic-  
tims of readjustment of expenditures  
by grand lodges. In the great major-  
ity of cases these reductions have not  
been inspired by the idea that the  
scribes have been overpaid, or that they  
did not earn the emoluments previ-  
ously enjoyed, but by the sheer econ-  
omic fact that there was not enough  
revenue available to pay them at the  
old rate. Doubtless when prosperity,  
either as a result of or in spite of arti-  
ficial efforts, comes around the elusive  
corner where it remains in seclusion,  
there will again be readjustments, and  
then they will evince an upward trend.

Following comments made some time  
ago on the subject of secretaries' sal-  
aries came a number of accusations that  
we advocated reductions in the pay-  
ment of these officers, which we hasten  
to deny. We have seen too many of  
these efficient servants spending two  
dollars worth of time earning a dollar  
to be guilty of taking such a stand. But  
the rain falls on the just and the un-  
just alike, and when the debacle came  
these worthies had to take their medi-  
cine along with the rest of us. Even  
justice cannot withstand stern neces-  
sity.

Much more unfair is the tendency to  
endeavor to hold the secretary respon-  
sible for uncollected dues and to imply

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that if he were a bit more energetic in going after those who fail to send in a remittance better results would be achieved. This is a day when nothing but results count, and about half the salaries paid in the commercial world are on a commission basis. So, it is argued, if the secretary fails to collect the dues charged against members he is not earning his salary. This has resulted in proposals that the compensation of the secretary should be based on collections, just like a collection agency. It would really be more just if the situation were reversed and the secretary were allowed a greater compensation in those cases where the dues are not paid. The member who promptly remits when he receives a formal statement at the beginning of the year causes the secretary a minimum amount of work. It is the delinquent who causes most of the worry and labor.

The whole principle of basing a secretary's compensation on the amount he is able to collect looks rather unfraternal and faulty. Even as it is, some brethren when invited to come across with the annual stipend act as if the secretary were trying to collect a personal debt; what would be their attitude if it were frankly stated that out of every dollar paid the secretary harvested a dime? The same objection may be made to a plan approved in one jurisdiction that the secretary be allowed a definite compensation, plus a percentage of the amount of money he could bring into the treasury. Of course, if the stated amount allowed had not been reduced, the allowance of such a bonus on collections might actually prove to be an increase in compensation, but the principle is the same—it places the secretary in a false position.

In the long run it does not matter greatly what sort of a plan is followed. If the amount which finally goes to the secretary for the time spent in the work is insufficient, those who are best qualified to perform the work will gradually be replaced by less competent officers. The position is of too vital importance to the lodge to be filled by those who cannot or will not perform its duties efficiently. A poor secretary at half the price of a good one is an expensive luxury.

—Masonic Chronicle.

**93-YEAR OLD VETERAN**

Beth-horon Lodge, of Brookline, Massachusetts, has a very interesting member in Wor. Bro. Charles A. Bowditch, of whom they are extremely proud, and who is about the streets of Brookline every day. He was born in Braintree, Massachusetts, October 15,

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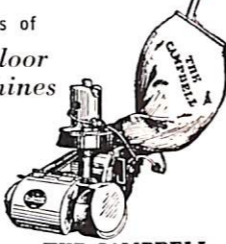
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1841 (93 this year), was raised in Revere Lodge May 3, 1864 (70 years a Mason). He affiliated with Beth-horon Lodge January 8, 1878; was its worshipful master 1885 and 1886, and secretary for 32 years, from 1898 to 1930. He has been secretary emeritus of Beth-horon Lodge since December 9, 1930. He has received the Henry Price medal, the Veteran's Medal, and is a life member of the lodge.

After he was 90, he raised a candidate, and gave an excellent charge to candidates at that time. His attendance at meetings would be regular now, but for two long flights of stairs to the lodge room.

### MASONIC NOTES

Mr. George Beatty, aged 97, who died recently at his ranch home near Winston, Montana, was the last surviving charter member of Morning Star Lodge No. 5, of Helena, which was organized in 1866. In 1865 he rode more than 100 miles to Virginia City, Mont., to take the degrees in the first Masonic lodge formed in that state.

Mr. Beatty was born in County Tyrone, Ireland, May 11, 1837. Coming to this country in 1847, he joined the army in 1856, and after serving a period of enlistment at Fort Leavenworth and Fort Laramie, he lived at several points in the Northwest and finally settled on a ranch in Broadwater County, Mont., in 1865, where he lived until his death.

On July 18, 1934, the Prince of Wales, Provincial Grand Master for the Province of Surrey, and Prince George, his brother and fourth son of the King, made visits into the South and West parts of England. The former visited the annual communication of the Provincial Grand Lodge of Devonshire held at Plymouth, where he was welcomed by Sir Henry Lopes, Provincial Grand Master for that Province.

The next day Prince George was installed Provincial Grand Master for Wiltshire at Tewksbury. Lord Ampthill, Pro. Grand Master of the United Grand Lodge of England, aided by many grand officers, performed the ceremony.

Ezra M. Wilson, recently elected grand master of the Grand Lodge of Oregon, has resigned his office as Mayor of Medford, so that he can devote practically all of his time to the fraternity. Though the duties of grand master are many and arduous, it is thought that Mr. Wilson's action is without precedent in that Masonic jurisdiction. He is receiving many expressions of commendation for his unselfish Masonic character.

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Negotiations are taking place by four English lodges to acquire a mansion house, Castle Grove, Moor Road, Headingley, Leeds. If success attends their efforts, the mansion will be converted into Masonic rooms large enough for the accommodation of ten lodges. Erected over 100 years ago, and spaciouly designed, the building lends itself splendidly to the intended plans, which include the erection of a large dining hall with a temple above.

King Lodge No. 246, Warren, Ind., was host to nearly 200 members and guests on May 25, 1934, when it celebrated its diamond jubilee. The lodge's oldest living past master, Mr. Albert H. Coles, who served in 1893-4, was one of the speakers. He related the history of the lodge, which he said began in a carpenter shop with 19 charter members in 1859. After holding its meetings in two other places, it purchased the old Hotel Warren building in 1919, and converted the first floor into three attractive store rooms, and the second floor into a suitable lodge room, and moved into its new quarters in the spring of 1921.

During its history the lodge has had 43 masters, or whom 23 are living. It owns a beautiful cemetery, the original ground of which was purchased in 1864, and in 1871 planted many evergreen trees, which are a feature of its landscaping and beauty.

Dewey Woodling, master of Tipton Lodge No. 33, Logansport, Ind., was as much surprised as he was grateful at the response of the members when he said last June, half jokingly, that he would have to confer degrees on a number of candidates and so assure a minimum of discomfort for them and workers before closing for the summer. It appears that word went around among the members that a special communication for conferring the Master Mason degree would be called at 3 a. m., July 4. The idea became so popular that the lodge was duly opened by the master at 3 a. m., July 4, with about 50 members and a dozen visitors present. The Master Mason degree was conferred on two candidates, after which the lodge was called off and the assemblage was served breakfast by one of the brethren and his wife, Mr. and Mrs. John F. Robinson. Breakfast concluded, the lodge was called on and the Master Mason degree was conferred on two more candidates.

The three oldest living past masters of the lodge took part in the degree work. So pleased were some of those who participated in the event that it was suggested 3 a. m., July 4, be made an annual communication period for the lodge.

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SHOULD HAVE ONE!

A washing machine, equipped with radio, is one of the season's novelties.  
—News Item.

Ah, music hath a subtle charm  
To soothe the savage breast  
And likewise take the drudgery  
From Susie's undervest,  
And there's a certain restfulness  
In Wagner's solemn chants,  
Combined with rhythmic spashing of  
Young Willie's linen pants.

And who shall say a bit of Brahms  
No pleasant spell exerts,  
When blended into ecstasy  
With grandpa's flannel shirts,  
Or that a Schubert melody  
Less tunelessly would trip,  
If molded to the lyric joy  
Of sudsing Nellie's slip?

I seem to see all lassitude  
And washday ills take wings,  
As mother rinses out the socks,  
While Guy Lombardo sings.  
And isn't it Paul Whiteman's band  
Which lifts those strains benign?  
No wonder Daddy's jazzy shorts  
Are dancing on the line!  
—GEORGE RYAN, in "Top o' the Morning."

## AY TANK AY GO HOME!

A Swede came up to a bar and asked for some squirrel whiskey.

"We haven't any squirrel whiskey, but we've got some good 'Crow' here," replied the bartender.

"Yudas priest," answered the Swede, "Ay don't wanna fly, Ay yoost wanna yocmp around a leedle."

"Hesperus, with the host of heaven came  
And lo! Creation widened on man's view.  
Who could have thought such marvels lay concealed  
Beneath thy beams, O Sun? Or who could find  
Whilst flower and leaf and insect stood revealed  
That to such countless orbs thou madst us blind?  
Why do we then shun Death with anxious strife?  
If Light can thus deceive, wherefore not Life?"

Obit:—As the poet pictures Adam's impressions when the first night enwrapped the Earth and revealed to his astonished eyes what the glory of the sun had kept concealed.

## OBVIOUSLY

"At times," said the girl, "you seem to be manly enough, and then at other times you're hopelessly effeminate."

"Well, that's hereditary, you know."

"Hereditary?"

"Yes. You see, half my ancestors were men and half women."

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"Yes," replied Rameses, "he did a good job of embalming, but Egypt me on my printing."

## SMOKE

Smoke

From a mill-stack

Belches out

A swift black cylinder

Propelled

By the fierce life within.

But out of a cottage chimney

It curls and weaves

In lazy tendrils,

Sweet with the odor of wood,

Relaxed,

Unhurried,

Casual

Like the little group below;

The mother and child,

The man munching an apple,

The boy sprawled with a book.

Smoke

Is articulate.

—Mortimer Jones.

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